

A N
ASTROLOGICAL
A N D
THEOLOGICAL

DISCOURSE *Upon* this present
Great Conjunction.

(The like whereof hath not (likely) been in some Ages.)

Usher'd in by a

Great COMET.

And so far, *upon* the *Heavens*, the *Planets*, and *fixed Stars*
as is a Necessary Introduction into a Distinct and full
knowledg of the *Principal Subject* Herein Handled.

when I Consider thy Heavens. O Lord Pf. 8. 3

Look now toward Heaven and tell the Stars. Gen. 15. 5.

Lift up your Eyes on High, and behold these things Isa. 40. 26.

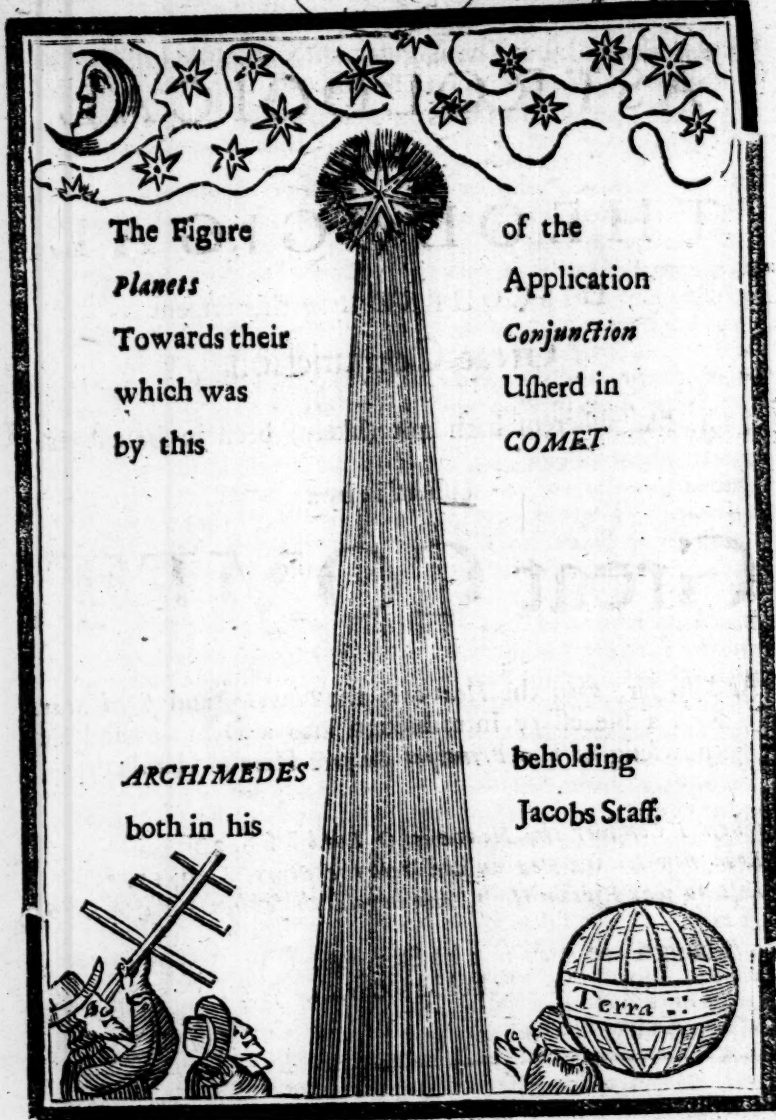
Though we may not be Star gazers, yet we must be
Star-beholders *Cant on Job.*

L O N D O N,

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An Astrological and Theological Discourse upon this *Great Conjunction*, and upon the *Heavens*, the *Planets* and *fixed Stars*; So far as is necessary to Unfold its *Mystery*.

AS this *great, if not greatest & Climacterical Conjunction* is Vsherd into the World by a *great Blazing Comet*, so is this Discourse upon the *Former* by my *Half sheet* upon the *Latter*; which falling into the Hands of a very Learned and Honourable Gentleman, not only found most *pleasing Acceptance* (notwithstanding the Notorious Omissions in it by its negligent Printer, who left out two lines in two places of the *First page*, and another most material One in the *Second*, to wit? the *Third under Moses*, the *Fourth under Solomon*, the *Fifth under Christ*; so he curtaild my Copy, if not made it Non-sense.) But also it brought forth a *Request from Him to me* for an *Inlargement* upon this *great Conjunction*: Touching the *Comet* (which was the *Usher to this Conjunction*) I observed, *It* quite left its *Northern Latitude* (where it first *Appear'd*) and is pass'd to the *Southern*, posting away from *Ursa Major*, by *Arcturus* to a little beyond the *Æquinoctial line*, where it hath overtaken the *Beams of the Sun*, and wherein it hath hid it self from our *Sight*, for the present. But may (if its matter be not all spent before) be seen again in the *Morning* (when it hath out-run the *Sun*) so come neerer to its *Signal Lord and Master* (the *Superior Planets conjoyned*) to which as an *Harbinger and Herald* it hath sent out *General Summons* to look up and admire: Leaving therefore the *Servant* (the *Comet*) who hath now *Left us*, (having done its *Errand*) and we have *Lost it* by its *Disappearance*, let us attend upon its *Master* (the *Conjunction*) which it attended upon, and hath sounded its *Trumpet* (both *North and South*) to Rouze up *Spectators* of this so wonderful position of the *Planets*, the like whereof hath not been for *Twenty or Two Hundred or Eight Hundred Years* past, as the *Sequel* doth demonstrate in following *Remarks* the (*1st. Remark* is, *Heaven* (according to *Scripture* notion, omitting the distinct orbs found out by *Philosophy*) is 3 fold *Cælum expansum stellatum & gloriosum*. (1) the *Firmament* wherein the *Fowls* do live, which is the *Aerial Heaven*, and hence, 'tis said [*the Fowls of Heaven*] *Math. 6. 26.* (2) the *Ætherial* or *Sydenial Heaven*, wherein the *Sun, Moon and Stars* are seated and do shine forth, hence are they call'd the *Stars of Heaven*. *Gen. 22. 17. Deut. 1. 10 &c.* 3) the *Empireal* or *glorious Heaven* the uppermost of all, the *Seat of the Blest* into which the *Apostle* had his *Rapture*. *2. Cor. 12. 2.*

where *glorified Saints*, and *glorious Angels* dwell with the *great God*, hence 'tis said, the *Angels of Heaven*. Math. 24. 36. 'tis hard to open so much as a Window or Casement for letting men see the Incomprehensible light of that glorious Lodging, which is the *Palace Royal* of the *Almighty Jehovah*, the *Chief City* and *Court* of the *great King of Kings*: Omitting *this* and the *first*. The *Second* is the Subject of our present Discourse.

The *starry Heaven* is but the *Floor* and *Pavement* of the *glorious Palace*, though it be a *Roof* and *Canopy* over us; 'tis (as it were) the *spangled Curtain* of the *Bride-grooms Chamber*, the *glorious and glittering Roub-cast*, the *Under ceiling*, or (at least) the *Utmost Court* of the *Cœlestial Palace*. The *Great Creator* hath shew'd much Skill, and laid out great *Workman-ship* upon *Heaven*, a most curious, accurate and elaborate Work, therefore is it call'd the *Work of Gods Fingers*, *Psal.* 8. 3. (a Metaphor from *Embroiderers* and workers of *Tapestry*, choice *Needle work*, or *Watch work*, they must have nimble Fingers that work such fine Works with Expedition and Exactness) and therefore is the *Maker* of *Heaven* call'd [*τεχνίτης*] an *exact Artist* (as the word signifies) *Hebr.* 11. 10. and not only [*ἐργάτης*] a *Work man* or *Labourer*, whole courser Work requires more the Strength of his whole Hand, than the Skill and Activity of his Fingers: The *Great God* Erected this most *Immenſe Cœlestial Vault* without any *Ladders*, *Scaffolds*, *Tools* or *Engines*, and when *He* had so done, *He Garnish'd it with Stars* (as a *Palace* is adorned with stately Pictures.) *Job.* 26. 13. If the *Outside* and *Underceiling* of *Heaven* be so glorious, how much more is the *Inside* unconceivably so. *Isa.* 64. 4. 1. *Cor.* 2. 9. *Psal.* 31. 19. *John* the *Divine* (in an extasie of the Spirit) maketh search through all the Bowels of *Gods Earth* and *Sea* to find out all the precious Treasures hid in *Both*, as *Gold*, *Pearls* and precious *Stones* of all Sorts, and all this is done only to be a Dim shadow of *Heavens excellency*, *Revel.* 21. 11. to 21. Yea to resemble the *Glory* of the new *Jerusalem* in the last times as to her *Walls*, *Windows*, *Gates*, and the *Pavement* of her *Streets* upon which no dirty Dog shall ever trample. *Isa.* 54. 11. 12. *Revel.* 21. 27. and 22. 15. When *Moses* and the *Elders* got but a glimpse of *Gods Glory*, they saw under the *Feet* of the *God of Israel* as it were the *paved Work* of a *Saphir-Stone*. *Exod.* 24. 10. *God dwells in inaccessible Light.* 1. *Tim.* 6. 16. *Moses* could only see the *Back-parts* of that *Glory*. *Exod.* 33. 23. Yea such is that surpassing Splendor, that the *very Angels* cover their *Faces* with both their *Wings* as with a double Scarf (just as men clap their Hands upon their Eyes, when the *Lightning* flashes in their Faces) *Isa.* 6. 2.

The (2d.) Remark is, the Stars in the starry Heaven are *Numberless* and many of them *Nameless*: Psal. 147. 4. God can both *Name* and *Number* them, which is an Exclusive Expression, intimating God only, but no *Man* can do it. *Augustin* tells of *Aratus* and *Endoxus* who vainly vaunted, that they could both *Name* and *Number* them. *De civit. Dei lib. 16.* But a better Man than either of them, *Abraham*, one who was (as the *Rabbins* say) a great *Astronomer* could never count the Number of them, as God saith to him [*If thou be able &c.*] Gen. 15. 5. Implying it an Impossibility to do it. Yea *Adam* himself (in his State of Innocency) could give Names to all the *Beasts* of the *Field* and to all the *Fowls* of the *Aire*, Gen. 2. 16. But not a word do we read of his giving Names to the Stars of Heaven: God saith expressly the *Host of Heaven cannot be Numbered*. Jer. 33. 22. Hereupon *Man* is forced to call a whole House of Stars all by one Name, such a Constellation, containing each a *Bundle of Stars*.

The (3d.) Remark is, as the Stars are to be admired for their being above *Name* and *Number*, so likewise no less admirable is both their *Station* and *Motion*: The Great God hath set a *Tabernacle* in the *Heavens* for all those *Nameless* and *Numberless* Stars as well as for the *Sun*. Psal. 19. 4. 5. Each individual Star hath its distinct and particular *Station*, (as every great Cart-nail hath its proper place round about the Ring or Rimm of the Cart-wheel) where it remains unmoveable, every Star hath kept its *Station* ever since the Creation to this Day, not one particular Star hath left its peculiar Place for almost 6000 Years: Though some *Angels* left their first *Habitation*. Jude v. 6. Yet never did any one Star forsake its own *Tabernacle* wherein its Creator at first placed it. Indeed *Metaphorical Lucifer* did fall from Heaven. Isa. 14. 12. But the *Literal* and *Real* one (to witt, that call'd *Venus*, the *Morning* and *Evening-star*) never yet did so: The Stars are call'd the *Host of Heaven*. Jer. 33. 22. They are *Gods Army*, that have their *Stands* and *Stations*, they all *Stand* in *Battalia* by the Appointment of their *Maker*, and *Master*, *Jehovah* is their Chief Lord General, who hath set them in Rank and File by an Ordinance of Heaven. Jer. 31. 35. &c. No Star ever yet brake its Rank from the Foundation of the World: Yet this *Cœlestial Host* or *Army* hath not only its *Stand* and *Station*, but also its *March* and *Motion*, yea (which is the more marvellous) they both *Keep their Station*, and *hold their Motion* at one and the same point of Time: Their *Station* is certain and peculiar though their *Motion* be constant, and perpetual: This may be exempified by a familiar Instance, every *Cart-nail* in the Tire of the Wheel, keeps its place where it is fixed, while the Wheel runneth its Round, and makes a progress;

'Tis not the Nail, but the Wheel that makes the Circular Motion, no more is it the Star that moves, but the Orb or Sphere (wherein it is fixed) which carries about the Star (as the Wheel the Nail) in its continual Circulation: Thus likewise 'tis further demonstrated by a *well-disciplin'd Army*, every Soldier not only keeps to his own Colours, but also marches orderly in his place (whether a left Hand or a right Hand Man) to his Rendezvouz, he duly observing his Generals Order both for his *Station where*, and his *Motion whether* at one and the same Time: And no doubt but *Gods Host of Heaven* is a *well disciplin'd Army*, every Star in Heaven is under a Law and Ordinance made by the *God of Heaven*, *God asks Job* [*knowest thou the Ordinances of Heaven:*] Job. 38. 33. *Canst thou tell how to order the whole Host of Heaven?* (as Master and Governor over them) or *canst thou guide or direct* the *Motion* of (that single Constellation) *Arcturus* and *his Sons*, ver. 32. which ever whirlleth Round about the Northern pole, but never goes down the Horizon, 'tis the work of God alone to order every Star in its Course. Yea, to make the matter still more admired, this motion of the Stars is made either *without wandring or weariness*. 1st. without *wandring* All the fixed Stars do constantly keep their way, and their *time* as well as *Place* and *Station*) in both their Nocturnal and Diurnal *Motion*: (1) they do hold their way (wherein their Maker hath confined them) with so much exactness, that they have no *Epicycles* (as the *Planets* have) nor any *Eccentric* Motions, but fulfil their Circles and Revolutions without the least *Deviation*: Hence it is observed, that those Inhabitants (directly under the æquinoctial) have a prospect of all and every Star equally for 12. Hours above the Horizon) for *there* the *Sphere* is *Direct*, but where it is *oblique*, some Stars rise together, yet do not set together, yet none vary an Hairs-breadth from their appointed Lines of Circumference: Neither (2) do they *vary the time* (appointed them) but do precisely observe it even to a *Minute*, hereupon the *Psalmist* celebrates Gods Praise: For the *outgoings of the Morning* and *Evening*. Psal. 65. 8. for the exact Vicissitude of Day and Night, and the admirable Equipage the Host of Heaven marcheth in according to the *Ordinances of Heaven* from the *Lord of Hosts*. Jer. 31. 35. The *Sun*, *Moon* and *Stars* know and observe precisely *their time* both of *going down* and of *rising up*. Psal. 104. 19. 20. which all the *Powers of Hell* and *Potentates on Earth* can neither *Hinder* nor *Hasten*. Job. 38. 12. Psal. 74. 16. 17. Yea so exact and regular is their *Motion*, that *Men* (who knows not where themselves shall be, or what shall befall them to *Morrow*. Prov. 27. 1.) can write *Ephemerides*, what *Eclipses* will be for many Years to come, in what point of Hea-
ven

ven and what Hour of Day or Night, such and such Positions, Conjunctions, Oppositions &c. will happen, yea not only when the Sun will rise and set all the Round Year, but also, that the Tail Star of the *Great Bear* will early and late point directly to *Arcturus*, that *Arcturus* shall rise exactly when the Sun sets upon the 10th. of *March*: and that the great Star of the *Lion* and of the *Great-Dog*, though they rise together, yet the Dog Star will set some Hours before *Cor Leonis*, because their Sphere is oblique (as to us) this latter being neerer to the *Tropick of Cancer*, as the former is to that of *Capricorn*: these and many more Instances (not mentioned) may demonstrate how they all exactly observe their *time* and *way without wandering*. Yea and (2dly.) All this the Stars do *Without weariness* also. In an Host of men on Earth, some Soldiers will be found both *wandering* and *weary*: But in this *Host of Heaven* (so called) As none are found *wandering* (*in sano sensu.*) So nor can we find one Star, that may be reputed *weary*: The *Prophet* compares *God* to a Chief Commander calling forth his Companies (the *Host of Heaven*, all in his Muster-Roll, and laying his Commands upon them. though some Soldiers may fail in their March either through *Fear* or *Feebleness* (as that *Egyptian* did. 1. Sam. 30. 11. 12. 13.) but not so much as one Star ever failed. *Iſa.* 40. 26. though their March be many Millions of Miles round the Circumference, and that without *Rest* and *Respite* Night or Day, Yea and now for almost 6000 Years. But one Instance (for brevity) to wit, that afore mentioned. 'Tis a Matter of of great Admiration, that *Canis Major* and *Cor Leonis* (among the *fixed Stars*) should *Run a Race* Round about the Globe of the Earth (which, the Hebrews say, is distant from Heaven a 500. Years Journey) rise together at their first Creation in one point of time, yet though they have been Running their restless Course, for neer 6000 Years now, neither of them hath *fainted* or *failed* in the way, so as at any time to outrun each other, but still both of those *Great Stars* observe a precise point of time for their *Rising together now*, as they did at their first setting forth, yea and of *setting together* to those under the *Equinoctial*, though not so to us through the obliquity of their *Circle* and *Circumference* in our *Horizon*: The same may be said of the *other Stars*.

The (4th.) *Remark* is, that the Great God hath created not only *Innumerable* and *Unnameable Stars*, that are *fixed* in the 8th. Sphere (call'd the *Starry Heaven*) but also *seven Planets*, or *wandering Stars* (as the word *Planet* signifies) so called, not *ἁπλῶς* Simply, but *ὑποστατικῶς* Secundum quid, or *Comparatively*: If those *Planets* be *Simply* and by themselves considered, they have made their several *Revolutions* (in

(in their own distinct Orbs) at the most *fixed* and most unchangeable certain Periods from the Beginning of the World to this present day; but to speak comparatively (in Respect of the *fixed Stars*) all these *Planets* are placed under them, have a differing Motion from them, and hold an unequal distance to them, yea and one to another in Respect of their (seeming) *Vagabond* and *Eccentric* Motion, they have various *Longitudes*, *Latitudes*, *Conjunctions*, *Oppositions*, *Exile*, *Square* and *Trine Aspects*. Sometimes they move more *swiftly*, sometimes more slowly, as they are higher or lower in their *Epicyles*, sometimes *Retrograde*, & *Direct*, or *Stationary*, never keeping the same distance among themselves; or to any of the *fixed Stars*, nor holding one and the same Situation in the Firmament as the *fixed* do: Notwithstanding all this, no *Stars* wander less than they do, but have a most certain, constant, stated, and regular Motion; Duly performing the precise points and periods of their compass in their appointed Times: As the *Sun* knows his going down. Psal. 104. 19. So do all the other *six Planets* comprehended in one Verse, *Post [Sum Sum] Sequitur, proxima [Luna] subest*: Wherein [S] is *Saturn* [I] *Jupiter* [M] *Mars*. The next [S] is *Sol* the *Sun*, [V] *Venus* and [M] *Mercury* with *Luna* the *Moon*. All these 7 are call'd *wandering Stars* for the Reasons above named, and this Denomination hath a Divine warrant from the *Apostle Jude* v. 13. where *wandering Stars* are mentioned: [Ἀστὲς πλανήτῃς] in the sense only of the common Judgment of *Sense* which beholds them carry'd about in a differing Course to the whole Circuit of Heaven beside: Two of those 7. Planets are these 2. Great Luminaries or *Lights* of the *World*, the *Sun* and *Moon* both which be a whole *Bundle of Wonders*. The *Sun* is the *Prince* of *Planets*, yet (as his Hebrew Name [*Shemesh*] Signifies) is a *Servant* to Gods Servants: *He cometh out of his Chamber as a Bridegroom* (with marvellous Splendor, Pomp and Bravery, when he first sheweth himself above our Horizon) and *Rejoiceth as a Champion to Run his Race*. Psal. 19. 4. 5. This he Runs with such a *wonderful Swiftnes*, as exceedeth the Eagles Flight, more than the Eagle exceeds the slow Motion of the Snail (*Bellarmino* saith, the *Sun* runneth seven Thousand Miles in the Eight part of an Hour. *Bill. de Ascens. Mentis in Deum grad.* 7.) and with such *Incomparable Swiftness* Eccles. 11. 7. that *Eudoxus* the Philosopher profess'd his Willingness to be burnt up presently by the *Sun*, so he might be but admitted to come so near it, as to learn the admirable Nature of it, and *Chrysostom* cannot but wonder at the *Suns* darting down its *Rays* towards the *Earth*, where-as all Fire shooteth and halteth up toward *Heaven*. I might mention many more Marvels in the *Sun*, were it not besides my present Design

Design. As likewise in the other *Great Light*, the *Moon*, call'd Hebr. *Jareach* of *Ranach* to Refresh or Refrigerate, becaule she *cools* the Earth with her Influences: and *Moses* mentioneth, that as the *Sun* by *warmth*, so the *Moon* by *Moisture*, make the Earth fruitful *D. nr.* 33. 14. as *some* will needs place *Hell* in the Hollow of the *Sun*, so others conceit a World in the *Moon*, the *Thinner* part to be the *Sea*, and the *Thicker*, (which is easy to discern, not all alike light'om) to be the *Earth*: However no *Planet* hath such Changeable Aspects, yet Astronomers Affirm, she hath as much light in her *Wane* as in her *Full*, only her bright side is turned toward Heaven: Hence Dr. *Hackwel* hath an *Excellent Note*, that therefore God seem'd to set *Her* lowest in the Heavens and neereſt to the *Earth* (of all the 7. *Planets*) to put us daily in mind of the *Constancy* in *Heavenly*, and *Inconstancy* of *Earthly* things, *Her* self (in some sort) partaking of both, though in a different manner, of the *one* in her *Substance*, and of the other in her *Visage*: to say nothing of the *Eclipses* which are the *wonders* of the *World*, and which *Metamorphose* (even) the very *Haters* of *Astrology* to become stark-staring *Star Gazers*: to say but little of the *two Planets* next above the *Moon*, yet under the *Sun* to wit, *Venus* and *Mercury*, both which do attend alway upon the *Sun*, as *Courtiers* do upon the *King*, never going far from Him, *Venus* never more than 48 degrees and *Mercury* but 30, which is the Reason, why it is so seldom seen, and why both have no other Aspect to the *Sun* but *Conjunction*, whereas the other *Planets* have *oppositions* &c. The *Morning Star* (commonly call'd *Venus* for its *Beauty* and *Bravety*) is the constant Companion of the *Sun*, and next in *business* (as to Appearance) to the *two Great Lights* casting a shadow as the *Moon*, 'tis seen long upon the Day, and is not darken'd by the *Moon* in the Night, *Sed ipsius Contactu fit lucidior Aurco colore in Candorem diffuso*. The neer Approach of the *Moon* Changes only its golden Complexion into a more splendid brightness. These *two* (in a word) (*Venus* and *Mercury*) are call'd *Homodromi*, that is, *Fellow-Runners*. becaule They Run almost in the same course together, and fulfill their periods not far asunder, never much Remote from the *Pallace Royal* or *Presence Chamber* of the *Sun* their King, which is also the Reason, why these *two* never have *Ortum & Occasum Cosmicum*, they do not Rise, and set with the *Sun* in that part or point of Heaven &c. which is opposite. Both keep nigh the *Sun* sometimes going before it, and sometimes following After.

But (omitting the *Inferiour*) my main concern at present is the *Superior Planets*, under which the *Sun* is seated as the *Center* of all the *Stars* and the *Eye* of the *World*. God hath placed it, in the midst of

the Orbs, that it might the more commodiously give *light* (Itself being the fountain thereof) to both the *Superiour* and *Inferiour* Stars, and that neither by its *propinquity* (If in the *Moons Orb*) it should scorch the Earth, nor by its too much *Distance* (in the 7th or *Saturns* Sphere) Sublunary things should be starved through want of warmth from it. The *Sun* is seated in the midst of Heaven (3 Planets above. 3 below him) as a *King* in the midst of his Kingdom, that He may Diffuse his Influence on every hand, and Keep all sides down in an equal poize and posture (as *Plutarch* saith) by his middle presence: The Planet (commonly call'd for Distinction-sake) *Saturn*, is the Highest above the *Sun*, and next below the *Starry Heaven* or Sphere of the fixed Stars, appearing of a dusky colour, as a Star of the *Second magnitude*, cold, dry and Melancholick, and (having the Highest and Widest Circumference) cannot compleat his Circuit under the space of *Thirty years*. Therefore 'tis said to be of a slow Motion in his peculiar *Cycle*, to say nothing of his *Epicycle* or *Eccentric* Motion: That, call'd *Jupiter* is the next to *Saturn* exceeding splendid (so that 'tis oft mistaken by the Unskilful, for the *Morning Star*, or for the great *Dog Star*, appearing as a Star of the first Magnitude, that may Eclipse *Saturn*, when their latitude (which seldom Happens) be Equal at their *Conjunction*. This Planet Accomplisheth his Zodaical period in the space of *twelve years*. Having a narrower Sphere than *Saturn*, yet a five times bigger body, so that no Planet but the *Sun* is greater than it, being 95. times (*Cardanus* saith a 100 times) bigger than the whole Earth.

The third Planet is call'd *Mars*, less than *Jupiter*, Higher Colour'd than *Saturn*, of a Red, Fiery, Cholerick Complexion, who (still in a narrower Circle) Finisheth his Revolution in two years Time: The Wisdom of our and Their Creator may be much wonder'd at here in two Respects (to mention no more now of the many Besides) that (1) *Saturn*, which cooleth much, and *Mars*, which Heateth much should have *Jupiter* placed betwixt them that it might temper and qualify those two *Extreams* with its more moderate, Temperate, and Benign Beams: (2) that there should be such a Concreated Harmony betwixt the *Sun* and those 3. *Superior Planets* (as is aforesaid) That Supreme law which their maker laid, and left upon those 3. was, that they should observe a constant Congruity in all their Eccentric Motions with the *Sun*, whom they seem (saith *Alsted*) to Reverence as their King, This Divine Command They have kept (to the shame of us who frequently transgress that Law laid on us in *Disowning*, *Disbonoring* and *Disobeying* Christ our King) for almost 6000 years, for as oft as they are in *Conjunction*, so oft do they betake themselves to the top of

of their *Epicycles* as to their Chappel or closet, in Reverence (as it were) of so Royal a Gueits presence, they Depart into the utmost borders of their own Dominions, they give place to their Approaching King, stands off at a *due Distance* and *there* Receives (as it were) commands and Influences from *him*: And then, when (After the Conjunction) the *Sun* (whose Motion is swifter) withdraws from thence, these *Planets* do Descend from the *Top* or *Tower* of their *Epicycle* and (like officious Courtiers) Attend upon their Prince going his Progress, and so they follow the *Sun* (their Lord) so far, as till he is gone off through the third part of the *Zodiack*, till (by his quicker speed) He hath out-run them the space of four (of the Twelve) signs. Then, at length, as if they had fully Discharged their Duty and Homage, they make a stand (call'd at that time *Stationary*) for some Days, casting (as it were) their long looks after him, and at that distance they throw him a Farewel: When this is done, They begin their *Retrograde* Motion, Running back into the bottom of their *Epicycle*, and letting themselves down into the lowest part thereof (as oft as the *Sun* is gone from them into the opposite part of the Heavens to *them*) and therefore (as *Alfred* excellently observeth) they seem to bewail the absence of their King, and (as it were) Humbly Request his Return: After this, when *they* Discern the *Sun* drawing off from his opposition to them, and Returning towards them again, then they, Ascending from the bottom, the place of their bewailing (still contrary to the order of the Signs) Hasten out to meet their King, and (as with some Salutations) they Entertain the *Sun*, while He is yet distant from them the space of a Trigon (3 or 4 Signs) by becoming *Stationary*, or making another stand again, this done, and the *Sun* Approaching still nearer and nearer, They then Run before him (as his joyful *Heralds* and Harbingers) in a right and *Direct* course according to the order of the Signs, and as with great Gladness glide up to the Top of their Tower again, that they might (as it were) resign up the nearest and most Commodious and Honorable place to the *Sun* their King: This in short is the constant Harmonious Motion of these 3 Superior *Planets* and the *Sun*. The *Epiphonema* cannot be less, than an *Heart-Refreshing Admiration*, & a *Soul-Ravishing Adoration* of the most mighty and only Wife *Jehovah* who Created and hath ordered these Astonishing Sears &c. *The works of the Lord are great, sought out by all those that have pleasure therein* Ps. 111. 2. If all the works of God be great, those on the *Earth* and in the *Sea*, then much more those in the *Heavens*, no less than great works can fall from the hand of so Great a God, they are all *Magnalia*, so should all be magnified, not neglected or slighted: It should be a pleasure to us (as it hath been

no little to me) to search and find out such wonderfull works, Though they be *Great*, yet are they to be seriously sought into, and found out by those that Delight therein, and the deeper they dive into them (not for vain *Curiosity*, but from solid *Sanctity*) the sweeter they find them: God hath shewn singular Skill in all (Eip. in these) his works, and He will have Men to admire him their Maker. They all (*a centro ad Cælum*) are Tip'd and Guilt with a Glory upon *th: m*, this the *Brutish Man* understands not Pl. 92. 5. 6. Neither his *ordinary* nor *extraordinary* Handy-work, whereas a woe is Denounc'd upon those that Regard them not Isa. 5. 12. 15 Pl. 28 4-5. They shall have like for like &c. God will Reward them according to the *work of their hands*, because they Regard not the work of Gods Hands.

The (5th.) Remark to omit the Conjunctions of the Inferior Planets, (because the frequency thereof darkens the *Significancy*) beside their *Inferiority*) the Superior only are here to be handled and the other but *Obiter* (as occasion offereth) and *Mars* also, though it carries a correspondency with *Saturn* and *Jupiter* in the *Quality* of their Motions (both as to *Longitude* and as to *Latitude*) these three differ only in the *Quantity* thereof: *Mars* fulfills his Cycle far sooner than the other, so its Motion hath not so many Remarks upon it, *Saturn* and *Jupiter* have many Aspects, both towards the other Planets and one towards another, as *Sextil*, *Trine*, *Square*, *Opposition* and *Conjunction*, waving all the other four, I shall insist upon the *Last* named: Their *Conjunctions* must needs of all their other Aspects, be most Remarkable seeing then and therein only, those two mightiest Planets (as it were) twist together their most powerful Beams, this they do, when they come near each, as do the *Sun* and the great Dog-star from the 20th. of *July* to the 27th. of *August*, all which are call'd *Dog-days* from the Hot season produced by the twisted Rays both of *Sol* and *Sirius*: Indeed in true Propriety of Speech, a *Close Conjunction* cannot be call'd an *Aspect*, for when they have no distance wherein to look one upon another, but are in the same *Degree* and *Minute* of a Sign together; Thus may it sometime come to pass, that *Jupiter* may totally Ecclips *Saturn*, as being both in a lower Orb, (& coming twist us and it) and of a larger Body, seeing *Saturn* is but as a Star of the 2d. Magnitude, whereas *Jupiter* as one of the first: Mr. *Wing* (in his *Astron Britannica* pag. 1280. writeth, that in the Year 1661. May the 3d. at 11. in the Night, he saw *Saturn* totally Ecclips'd by the *Moon*, which is a far lesser Body than it, though it seem greater through its nearness to us, and the others great Distance from us: That these two Superior Planets (as also *Mars*) should be sometimes *Direct* (going strait forward) sometimes *Retro-*
grad

grade (stepping backward) in their Motions, and sometimes *Stationary* (standing, as we say- stock-still) while all the other Stars (call'd *fixed*) never do so, must needs be very marvellous; yet their strange *Conjunctions* one with another is far more a greater marvel, their *Conjunction* is Threefold, 1. *Minima*. 2. *Media*. 3. *Maxima*. or (as Artists phrase them) 1. *Specialis*, 2. *Trigonalis*, 3. *Climacterica*. These 3. several sorts of *Conjunctions* in the two *Superior Planets* are caused thus, (1.) *Saturn* is of slowest Motion (as he is the highest Planet, and hath the largest Circle to run, seldom above 3. or 4. Minutes in a day, his mean Motion is (as some say) 2. Minutes and 11. Seconds, his swiftest Motion is but 6. Minutes: And if his *Diurnal* Motion be so slow, his *Annual* must be accordingly, which (according to *Keplers* Tables improved by *Magnus*) is computed not above 12. Degrees in 12. Months. The slowness of *Saturns* Motion is further illustrated by his several *Postures*, *Retrograde*, *Direct* and *Stationary*. He stands still (neither moving backward nor forward) for 3. or 4. (some say) five Days before he move backward, or contrary to the *Order* and *Succession* of the 12. Signs, and as many days, before he go *direct* forward, that is, from one Degree of the sign to two, and so on to the rest, in which *direct Posture* the *Sun* and *Moon*, are always found, marching Endways, and never are *Stationary* (as the other *Five Planets* be) or *Retrograde*, but by a Miracle as they both stood still in *Jephthahs* time, and the *Sun* went back 10 Degrees in that of *Ahaz*: Beside, *Saturns Retrogradation* continueth customarily (as some compute it) an 140. Dayes, all which considered, must constitute his Motion *Annually* to be very slow: (2.) *Jupiter* hath a swifter Motion, finishing his Revolution in about 12. Years, whereas *Saturn* doth require about 30. Years wherein to finish his Cycle. Yet *Jupiters* Motion (compar'd with that of all the other Planets) is very slow also, whose swiftest *Diurnal* Motion is but about 14. Minutes (as *Saturns*, at the most, is but 7. and *Mars* but 31.) beside his being (as well as *Saturn*) *Stationary* five Days before he be *Retrograde*, four Days before he go *Direct*, and his *Retrogradation* lasteth 120. Days. So that he likewise is of a *slow Motion*: Hence it comes to pass, that these 2. Planets do seldom make Application each to other in their distinct *Spherical Motions*, they seldom meet together in *Conjunction*, and they may meet together sometimes with their *Beams* when they do not exactly with their Bodies. The first sort of those three *Conjunctions* the 2. *Superior Planets* make, is call'd the *Least*, *Meanest* or *Special*, which falls out only once in about 20. Years, reckoning in the round Number all along, and not troubling either my self or the Reader with the Fractions or broken Numbers: This may

may be thus explained: Suppose *Saturn* and *Jupiter* do start and begin their Course in the Sign *Aries* (the first chief, and cardinal Sign of all the 12, in the Zodiack) *Jupiter* must run through all the 12. Signs, before *Saturn* can run through 4. of them, therefore (through this Inequality and Disproportion of these 2. Planets distinct Motion) before *Jupiter* can overtake *Saturn*, the Space of about 20. Years is required, that is the Time, whereat these 2. Planets do concur always in some one of the 12. Signs, and in some one Degree, and Minute thereof. This is call'd *Conjunctio Minima*: Their (2d.) sort of *Conjunctions* is the *Mean* or *Middle*, for understanding this, we must suppose, the 12. Signs are divided into 4. *Trigons*, *Triplicities*, or *Triangularities*, the *Fiery*, *Earthy*, *Aery*, and *watery Trigon*; *Aries*, *Leo*, and *Sagittary* make the first, *Taurus*, *Virgo* and *Capricorn*, the second, *Gemini*, *Libra* and *Aquarius*, the third, *Cancer*, *Scorpio*, and *Pisces* make the fourth; now *Saturn* and *Jupiter*, having made 10 *Conjunctions* (as *Modern Astronomers* reckon them, though the *Antient* say 12. but of that after) in some one of those four *Trigons*, they then go off from that *Triplicity*, to make so many Meetings or *Conjunctions* (be it 10. or 12.) in the next *Trigon*, as out of the fiery *Triangularity* into the *Earthy* &c. These many Meetings in each *Trigon* (before they can go through all the 3. Signs thereof) require the Space of 198. Years and 265. or (according to *Alsted*) 236. days &c. by the Modern computation of making only 10. Meetings, but if 12. (after the *Antients*) taken, then the measure of time will be, not only almost 200. (as the former) but altogether 240. Years before the planetary *Conjunctions* have accomplish'd all their *Revolutions* in any one single *Trigon*, for which it is call'd the *Trigonal* or *Mean Conjunction*. Lastly the (3d.) Sort is the *Great*, *Greatest* most signal and *climacterical Conjunction* which happeneth very rarely in the World, for as the first falleth out once and but once in every Twenty Years successively, (as above) and as the second succeeds only in every two Hundred Years (which is the round Number, within little more than one Year above the Fractions) according to the Modern computation: So this third cannot fall out, till *Saturn* and *Jupiter* have run out all their 10. (or 12.) *Conjunctions* in the *First* (the fiery) *Trigon*, all the same Number in the second the *Earthy*, all likewise in the *Aery* the third, and lastly all in the last which is the *watery*. by an orderly Progress. When these two *superior Planets* have run through all these four *Trigons* in successive Order, and at last comes to have another *Conjunction* after their last leaving the *watery*, and at the very beginning of their first meeting in the fiery *Trigon*, this is the full period of their whole Cycle, which is a *Revolution* (as *Kepler* computes

putes it in the round Number) of 800. Years, by the Modern computation: But according to the Computation of the Antients, (who reckon not by 10. but by 12. the 20s. the Compass of Time then amounts to 960. Years betwixt one Total, chiefest and climacterical Conjunction (as *this* last is called, and *another*. Because this latter and antient account may serve us as some Salvo in the Sequel, let it be observed, that Men of great Name and Note, were of this Opinion: such as *Haly Rodan*, *Albumazar*, *Guido Bonatus*, *Abraham Avenaris*, *Alcabuius* and many others, none contemptible in Astronomical Art, perhaps it was (as 'tis said) their mistake for want of those exact Tables in those antient Times, which our later Times (standing as *Pigmies* upon those Gyants shoulders so might see further than they) have found out by greater Art and Industry. And perhaps even these *Later Tables* are not found faultless, for *Engl. prophetick Merlin* finds fault with *Origan*, *Kepler* and *Alsted* in their computing those *Great Conjunctions* short both of Truth and Experience pag. 53. 54 concluding, that there is not any certain Rule can be made, whereby without (a right) Calculation the true Conjunction of *Saturn* and *Jupiter* may be found, for there will be Variation in Degrees, If no worse Error happen.

However this *Third* is the *Great Conjunction*, which all Astronomers (both *Antient* and *Modern*) have unanimously put the most Stress upon in their Learned observations, not only because these 2. Superior Planets are (above all the other) most significant and efficacious, but also because this their climacterical Conjunction falleth out but once in almost every *Thousand Year* of the World: This new Consideration hath so transported (that Phœnix of his Age) *Kepler* and after him (that *Universalist* for all solid Learning) *Alsted* as jointly to say, that the Great Conjunction of these 2. Planets in the *Fiery Trigon* did portend the Revolution of some new Empire. *Alsted* The *Chronolog.* fol. 482, further saying, that the Force and Fire thereof would burn up and destroy all the Dregs and dirty Doings of *Rome*, but above all others is the Divine Rapture of the Noble Dane *Tycho Brahe* & *Javudat*, who saith, It is worthy of our weightyest Observation, that as all the former uneven Revolutions of the *Fiery Trigon* (namely the *First*, *Third* and *Fifth*) have ever been auspicious to the World, as having Vsherd in some signal and singular Favors of the Almighty to Man-kind; so the *Seventh* Revolution is the Fore-runner of a more happy and glorious State, than all the former past Ages have ever yet enjoyed &c. *Tycho Brahe* Astronom. Progymnasm: Tome the *First*, not far from the End, where that *Atlas* of the *Mathematick Heaven* divinely argues and enlarges upon it: This same famous

famous *Tycho Brahe* doth further say, that the *first* (Exclusive) *Revolution* of the *fiery Trigon* (and by consequence the *first* climacterical Conjunction after the *worlds Creation*) happened under *Enoch* and under the (then) flourishing Estate of the Church as *he* calls it. The *third* he fixeth under *Moses*, and under the Deliverance of *Israel* from the *Egyptian* slavery : The *fifth* (he places) under *Christ*, and under the Restoration of *saln* Man into Gods favor by the Redeemers passion &c. And his own words follow thus [*Septima hac Trigonorum in integrum (ab orbe condito) Restitutio quandam Sabbatismi occultam Rationem obtinet, & præ cæteris peculiare, magniq; momenti aliquid denunciat.*] That is, the *seventh Conjunction Climacterical*, in the Compleat Return of the *fiery Trigon* from the Foundation of the World, brings along with it in its bolom a certain secret *Sabbatism* or State of Rest, and something it demonstrates which is peculiar above all the Rest of the *six Revolutions*, and what is a matter of mighty moment. Thus *Tycho Brahe*, d. 1. and much more to the same effect. Neither is this *Atlas* of found *Astronomy* (as Learned Authors call him) singular in this Opinion, but *profound Kepler* went before him in the same Sentiments, and *Acute Alsted* follow'd after ; this appears in his *Encyclopad.* Page 1105. Where he concurs with *Keplers Tables* (Reputed the best in the World) which, *he* relates, to run thus : (Though the period of each *Climacterical Conjunction* be computed to be completed in the Compass of *Seven Hundred Ninety four Years*, two Hundred and fourteen Days, yet (saith he) for these Fractions or broken Numbers, *Kepler* reckoneth by a round Number, so that the *Grand Revolution* must be reckoned by the Round Number of *Eight Hundred Years* :] And *he* sets down *Keplers Tables* thus. The *first great Conjunction* (Exclusive) from the beginning of time was in the 800. Year of the World, which was three Thousand, two Hundred Years before *Christ* : The *second* was in the Year of the World 1600, which must be two Thousand four Hundred before *Christ*. The *third* did fall out in *Anno Mundi* 2400. which was one Thousand six Hundred before *Christ* : The *fourth* falls in the 3200. year of the World, which must be before *Christ* Eight Hundred Years. The *fifth* was when *Christ* came in the *Flesh* to work the Worlds Redemption, which was in the four Thousand Year of the World. The *six* falls out in 800. years after *Christ*, which was the four Thousand Eight Hundred year of the World : And the *seventh* (still multiplying by 8. from the first to this last) must fall out in the sixteenth Century, 1600 Years after *Christ* : i what time the World is five Thousand six Hundred Years old : *Alsted* adds further (in Page 1215.) that the Antients did measure time by these *Revolutions* as by infallible Rules, as thus from the Creation

ation (1) to *Arts, Cities and Robberies* is 800. Years. (2) to the *Universal Deluge* and the *first Monarchy* 1600. Years (3) to *Abraham* and his Seed going out of *Aegypt*, 2400. (4) to the *Destruction* of the Kingdom of *Israel* and *Judah*, 3200. (5) to *Christ* and the Rise of the *New Testament Church* 4000. Years. (6) to the pressures of *Christ's Church* 4800. (7) to the Church's Deliverance from those pressures by *Antichrist* &c. 5600. So that all these three most Eminent *Authors* did Vnanimously expect this *seventh great Conjunction*, or compleat *Revolution* of the *Planets* (which happeneth in this our *sixteenth Century*) that great and vniuersal Changes would be the products thereof, seeing the *Planets* in this *7th. Revolution* shall have run through their Circles, and then return to their *first Beginnings* again, which cannot but portend mighty things: This being supposed to be the last, sundry *Astronomers* questions, whether there ever will be any other after this *seventh*.

The (6th.) *Remark* is the pious Meditation of the Antients, that the *Septenary* or *Seventh Number* is a *plenary, perfect* and mystical Number, which (in Scripture) hath a peculiar signification, 'tis compounded of 3. and 4. the *Ternary* or *Three* is the Number of *God our Creator*, who is one in *Three* and *Three in one*; the *Quaternary* or *Four* is the Number of *Man* (the *Creature*) who is made up of the four Elements as are also all Sublunary things call'd Elementary compound Bodies; hence it is that all things have a wonderful Harmony of Cohærency and Rest in the *Septenary Number*; hereupon *Philosophy* calls it [*Numerus primus, Virgineus, Sacer & Quietarius*] (1) The *first Number* because it made up the *first Week* (2) The *Virgin Number*, because great is its force and efficacy (as a Virgin is in the Flower and Strength of Age, so every *Seventh Year* is computed *Climacterical* and *Seven Nines* (or 63.) is accounted the *great one*, as 7. Years (in Law) is the Term of a Mans life, and 3 Sevens are æquivalent to 3 Lives: (3) 'Tis call'd a *Sacred Number* because it flows from the *Ternary*, which is the Number of *God*, and the *Quaternary*, the Number of the *World*, as is abovesaid, this Note favors not so much of *Superstition* as it Respects the Nature of *Harmony*; hence the Poets Phrase *Perfection of Prosperity* by [*terq; quaterq; Beati*] a 3 fold and a 4 fold Happiness: (4) 'Tis the *Resting number* because the *Seventh Day* and the *Seventh Year* in sacred Writ were *Sabbatical*: Every week is call'd *Septimana*, consisting of 7. Days, and every *Seventh Year* produceth some material Alteration: Beside, the *Seventh Number* is call'd the Limit and Measure of all Inferior numbers, and any great number proposed (whose Measure is *Seven* and may be divided by 7. exactly) can by no other Means be more certainly found out than

by *Divifion* with 7. But above all, the *Holy Scriptures* number all by *Sevens*, accounting, the 7th. *Hour, Day, Month* and *Year* to be all *Sabbatical* and the *Seven Seventh Year* to be a *Jubilee*, a *Restitution* of all &c. And this *Harmony* between *Hours, Days, Months* and *Years* seems to be intimated *Revel. 9. 15.* Thus also the *Law* required 7. washings or sprinklings of blood or water, and the 7. *Lamps* in the *Inner Court* or *Holy Place*, representing the 7. *Planets* in the *Visible Heavens*, as the greatest *Lamp* stood in the middle of the other six, having 3. on either side, so the *Sun* is seated in the midst (as *Prince* of the *Planets*) having 3. above *Him* and 3. below *Him*, all attending him, as above: All the walks of this glorious *Sun*, are shadows of something within the *Vail*. The *Even* or *Evening* was (as *Even* was to *Adam*) the *Wife* of the *Morning*, the *Jews* and other Nations reckon the Beginning of Time (as of the *Sabbath*) at *Evening*, and to them that are about the *Æquator*, and to all, at either *Æquinox*, the first 6. Hours brings the *Sun* to the Mid-night *Nadir*, or Mid-Heaven of the *Antipodes*, and six more to the *Morning Horizon*, six more to the *Zenith* or noon of the upper *Hemisphere*, & six more to its setting again, when the *Sun* hath taken all these Turns of *Sixes* 6. times over, then comes the 7th. or *Sabbath Day*, whereon the *Cakes* of the *Shew-bread* were changed. 1. Sam. 21. 6. Every 7th. *Hour* (as well as every 7th. *Day*) made a *Pause* or *Rest* the *Sabbath* of the *Evening* Ps. 104. 23. of the *Midnight* or the *Morning*, and of the *Noon* or *Mid-day*. All *Vsherd* in by six Hours, as the *Sabbath* is by six days, and that 7th. is the first Number wherein *Heaven* and *Earth* met together (God and Man) in the first *Sabbath* worship: *Numero Deus Impare Gaudet.* 7. is an odd Number, and the 7th. *Day* was not only a *Resting*, but a *Refreshing* day to God. *Exod. 31. 17.* (would to God it were so to us) above all the other 6. Days. And I know not why this 7th. *Grand Revolution* of those *Planets* may not bring in a *blessed Sabbathism*, or some Extraordinary *Rest* and *Refreshment* seeing [*ἡμέρη ἀναψύξεως*] a *Time of Refreshing* (or as the Gr. signifies) of *Cooling the Heat*, is promised *Act. 3. 19.* and [*χρόνῳ ἀποκαταστάσεως*] a *Time of the Restitution* of all things v. 21. wherein all *Ruines* by *Sin* shall be *Repaired* by our *Saviour*, and *Blessed Jesus* shall take off the *Curse* and *Corruption* under which the *Creature* groaneth, *Rom. 8. 19. 20. 21. 22.* This great *Scripture Truth*, *Divine Plato* Hammerd at in his *Great Revolution*, when, after many Thousands of Years (*Hesath*) all things shall be again (*in statu quo prius*) as they were at the *Worlds* beginning in a state of perfection: The *World* waxeth worse and worse and the *last* (being but *Dregs*) are the worst of Times, yea not only the *Earth* but *Heaven* also grows faint and feeble through old Age. Inasmuch that

that the *Sun* (as *Ptolomy* saith) Runs much nearer the *Earth* many Thousand Miles now, than at the Creation: If so, then by the same Rule, the *Planets* must do the same, and then neither of *them* have kept their first perfection, from whence some Salvo's to arising Doubts may be deducted, if this *Hypothesis* should be taken for Granted: But whatever may be said to *Ptolomys* Assertion, I shall endeavor to illustrate that of Noble *Tycho Brahe*, saying, that all the 6. *Great Conjunctions* which only have happened since the Foundation of the World (Exclusive) to this 16. Century, have been Auspicious to the World, and Vsherd in some signal Mercies to Man-kind: So this 7th. in our Century will certainly exceed them all &c. as the 6. Days Creation had (each of them) their *Tob, Good*, but the 7th. Days Rest was attended with *Tob Meod, very good*: So the 6. former Revolutions all brought *Tob, good* to the Church, but this 7th. (suppos'd to be the last) will undoubtedly bring *Tob Meod* very good things with it. The *Bridegroom* at the Marriage feast reserves his *Best Wine* for the *Last Time*. John 2. 9. 10.

Take a short Land-skip of all the former 6. The (first) under *Enoch* 800. Years of the World, his Name signifies [Catechised] as Gen. 14. 14. [Chankam] Catechised or Trained up in Religion as well as Warfare. He was taught of God to walk with God. Gen. 5. 24. Hebr. 11. 5. *Ecclesiasticus* 44. 16. and 49. 14. A great Type of Christ in his Ascension living 365 Years before his Translation after a God-pleasing Life, and just so long did Christ live in the Purity of the Primitive Church to Julian the Apostate in the Year 365 after Christ. He was (as all the Patriarchs were) the Chief Bishop of his Time, by whose Labours the Church of God was preserved in that prophane Age, He prophesied of the Destruction of Sinners (before Noah did of the Deluge) foretelling the Day of Judgment and the Coming of our Lord. Syr. *Maran-atha* (hence the Jews make him the Author of the great Excommunication) Jude v. 14. 15. As *Enoch* is call'd the 7th. from Adam, the Church had some Sabbath or 7th. Time of Refr. sping by him, a Rest and Respit from that Vniversal Destruction which came upon the World afterwards: Thus *Elijah* (Enochs Brother candidate of Immortality) is Stiled the 7th. from Adam also, not in Respect of Degrees or Gradual Descent (as was *Enoch* the 7th. Patriarch, not the 7th. Person) but by way of Computation, and in Respect of so many Generations (as some Reckon) between them: *Elijah* is computed the 7th. Prophet from Adam and the first sent to the Gentiles, a great Reviver of the Church (as his Brother *Enoch* was, and a Restorer of the Law. Now here be two [7ths. from Adam] both Translated into Heaven, which may intimate that after the 6000. Year of the

World, comes the 7th. from *Adam* or 7th. *Millennium* with its strange Translation likewise. However, this Translation of *Enoch* is call'd *Annus Sabbaticus*, *Calvisius*, *Opus Chronolog.* Page 3. *Enoch* predicts (as a late Reverend writer saith) *Judicium matutinum* the Morning part of the Judgment Day (explain'd *Dan.* 7. 7. 8. 9.) as if then to be seen [*behold he cometh*] which was not to be till the 7000. Year begin, and the *Vespertinum* or Evening part is after it, explained in *Revel.* 20. 7.

The (Second) *Climacterical Conjunction* (by doubling the Number [8] here and all along) was in the 1600. Year of the World under *Noah*, in which Century the Universal Deluge destroy'd the wicked World, which was then drowned in wickedness before it was drown'd in water. Yet the Church had then her *Annum Sabbaticum* a complete Year of Rest in *Noahs Ark*, for from November (when *Noah* had laid up all his Stores of the Earthly Fruits, and entred the Ark with his Beasts, Fowls and Family) he remained there till the Beginning of November following: As *Enoch* had been a Cooler to the Church, when the wicked world was Hot in wickedness, by his contrary Profession, prophecyng, and Practice, for which God took him up into Heaven (as thinking no place good enough for him upon Earth) and whose Translation gave to the Church the first Specimen or Proof, that God had prepared another Life (after this) for his Saints, wherein they should live with him in Glory for ever. So *Noah* (as his Name signifies) was a Comforter to the Church, saving her from the Deluge, which Reduced the World to its first Chaos or Confusion *Gen.* 1. 2. when the Waters above the Firmament and the Waters under met again together, and brings the Earth once more into her first posture to be covered with Water. 'Twas a peculiar priviledge, that *Noah* brought the Church nigh God in this great Flood of Waters. *Psal.* 32. 6. *Enoch* was a Prophet foretelling *Christs coming*, and *Noah* was a Preacher of *Christs Righteousness*, had greater Blessings than *Adam*, having the Promise [*I will no more destroy*] &c. *Gen.* 8. 21. 22. the Bow in the Cloud, and a new String to his Bow, the Everlasting Covenant, the pattern of all Covenants with *Israel* (oft mention'd by the Prophets) and the Flood (made such a Baptism to the Earth) also, as help'd to wash away its Curse, which Cursed Earth shall become so Renewed, & so Blessed of the Lord, yea so much *Christs Darling*, that He Resolves to make it the Centre of his Glory (as some suppose) at the 7th. Millennium, or last Revolution of the Superior Planets. *Revel.* 5. 9. 10. where the Saints or Angels Rejoice, that they shall come (out of Heaven) to Reign upon Earth, thus God tells *Moses* in the Mount, that the Land shall enjoy her Sabbath of Rest, not only a Temporal *Levit.* 26.

34. 46. and 2. Chron. 36. 21. and Levit. 25. 2. 6. But an *Eternal one*. *Hebr.* 4. 9. *which the Lord of the Sabbath* (*Math.* 12. 8. *Mark* 2. 27. 28. *Rom.* 9. 29. *1am.* 5. 4.) hath made for man ; The whole Earth shall be fill'd with his Glory *Numb.* 14. 21. He will Cover, or Atone it *Deut.* 32. 43. God (not Adam) named the Earth [Erets] which signifies [of *Raisab*] to Delight, as If He meant to take his pleasure upon it, when the Heavens, that Canopy and Curtain (now hiding his Glory) shall pass away as a Scroll of parchment before the Fire : God will come to keep his Sabbath of Rest on Earth, and here accept his People, then the Land of Canaan (more accursed than all Lands, while possessed by the accurs'd Nations) shall be most blessed, the Glory of all Lands : The place of Gods Residence and Delightful Rest. *Ezek.* 26. 6. 40. and 34. 26. 30. *Hos.* 2, 20, 23. &c.

The (Third) great Revolution (still adding another 800) falls out in the 2400. y. of the World under Moses, when the Church had again another Sabbath of Rest from her long and groaning slavery in the brick bondage of Egypt, this is so plain in Scripture History, I need not enlarge upon it as upon the 2 former, a word only, the blessed Messiah which the 7th Revolution may bring in, is greater than Moses as much as a Son than a Servant &c. *Hebr.* 3, 3, 4, 5, 6. He will plague the Pharaoh of mystical Egypt with sorer and severer plagues (his Vials of wrath *Revel.* 16) till He make him yeeld, and let go his People as *Exod.* 12. 31. He will not only bring his Church into the Wilderness (which was all Moses could do, leaving the conquest of Canaan to Joshua) but bring her also into the Heavenly Country.

The (fourth) falls in the 3200. y. of the world (adding another [8] to the 24.) under Solomon and the Kings of Israel according to incomparable Tycho Brahe, this is likewise evident enough in Scripture, that the Church had her Sabbath of Rest under Solomon, that peaceable King, as his Name signifies, yea and the Ark of God, that had (from Moses time hitherto) no better harbor than in a Moving and Tottering Tabernacle, found a Sabbath of Rest, in a standing and stately Temple (the wonder of the World) not only for his time, but for his Godly Successors also. Still our Saviour whom the first Revolution ushers into the World in y. 4000.) is greater than great Solomon. *Math.* 12, 42. He is the Prince of Peace, the maker and matter of our peace, our Sanctuary, and Salvation in whom alone our Souls find a Sabbath of Rest. *Math* 11, 29. This needs still less Illustration : Go forward, then 800. y. more to the (Sixth) Epocha or Revolution in 4800 y. of the world which brings in Charles the great, under whom, as the Roman Empire was in its Zenith, or most flourishing estate at Christs Birth, so now it was translated from Rome into Germany. This must be insisted upon a little,

tle, because 'tis beyond *Scripture History*, 'tis true the Church could have but a slender *Sabbath of Rest* in his Time, for then *Antichrist* was Regnant, and *Leo* was Rampant, (*Leo* the 3^d was then Pope, who prostituted his Keys to the Emperors feet, for which the Popish People whipt him like a Rogue, If not, plucked out his Eyes and cut out his Tongue &c. *Prideaux* Introduction pag. (96) yea in this 8th Century, *Pope Joane* made a good proof that the *Church of Rome* was a *Base Whore*; so that the *Rest* of the Church in this Age, was like the *Rest* that the *Ark of the Covenant* had in the midst of *Jordan*, and that of the *Priests of the Lord* who attended it *Josh. 4, 9, 10, 16.* with 3, 13. The *Feet of the Priests (that bare the Ark)* did *Rest in the midst of Jordan*, there they stood and must not stir out of their station until 600000 people were passed over the 4000. Cubits of dry Land within the banks, there they stand, they *Rest* in the midst of *Jordan*, with hideous Mountains of water hanging over their Heads, a most *Ghastly* and *frightful* sight without all peradventure, yet there they stood (till God cal'd them off) betwixt the *People* and *Danger*, so do all good Ministers in all Ages, the first shock falls on them: The Church hath such short *Restless Rests* or *Sabbaths* sometimes, as *Alt. 9, 31.* then had the *Churches Rest*, and such a *Sabbath* she enjoyed in this *Emperors* time, whom *Eginardus* (writing his life) calls a most *pious* and *glorious Emperor*, He waged his Wars principally to Extirpate *Heathensism*, and to propagate Christianity, more than for Enlarging his Dominions *Pareus Med. Hist. Eccles. pag. 257* He trode in the path of his Father *Pipin*, and of his Grandfather *Charles Martel of France*, in that great Service of *Christendom* against the *Saracens*, had an *Averseness* (though he Reconcil'd the *Pope* and *People*) from allowing the Popish upholding of Images, which appear'd in a Council held at *Franckford*, and his writing against the 2^d Council of *Nice*. He gave for his *Motto*, *Christus, Regnat, Vincit, & Triumphat*; *Christ, Reigns, Conquers and Triumphs*. (This was much, even then when *Antichrist* began to be both *Regnant* and *Triumphant* in this 8th Century) *Prideaux Introd. pag. 229, 230* as this *Motto* expressed his *Christian Humility* in the midst of his *Grandeur* and *Greatness*, to the great shame of the *Popes* *Pride* and *Ambition* in that time; so it Demonstrated his *prophetick Faith*, that *Christ* (in due time) would Trample *Antichrist* underfoot and Triumph over Him: He is said to give unto the Empire not only a new *Body*, but a new *Soul* too by promoting Religion in all his Conquer'd Countries. *Alsted, Encyclopæd. pag. 3019.* He made Amicable leagues with sundry *Infidel Kings* and *Princes*, that they might be more Favorable to their Christian Subjects *Pareus Med. Hist. Eccles. pag. 258.* *Alcuinus* (our Oxford man, and one of *Venerand Bedes Pupils*)

was this *Emperors Tutor*, by whom he gave a large Testimony against Popish Errors, *Illyr. Test. Vers.* pag. 704 and 724. and by whom the *Holy Scriptures* were translated into the Mothers tongue, the *Pope* at that time not contradicting it *Alsted* 3020. and *Prideaux* 230. pag. to conclude, though this Great *Emperor* had some Tincture of Superstition with his piety, (saith *Osiander*.) yet was he a Zealous promoter of Christianity, in so much that *Christ* had his Churches, (in this 8th. Century) even in all Lands. Where they had a little Sabbath, or Rest, and kept their Sabbaths (as the *Centurist* saith) in *Palastine*, *Egypt*, *Greece*, *France*, *Germany*, yea and in our *Britain*, as at *London*, *York*, *Beverley*, *Crowland*, *Canterbury* &c. All named. *Osiander*: *Epit. Hist. Eccles. Cent. 8. lib. 1. Cap. 12. pag. 5. 6. 7. 8. 9.* would to God our King may become another *Charles the Great* to protect the Protestant Religion in all Lands: *Helvicus* saith *Aaron* King of the *Saracens* gave this *Charls* Mount *Calvary* in *Jerusalem*, and the Sepulchre of *Christ* God give to our *Charls* a share in *Christs* Kingdom. Now come we to the (7th.) or *Sabbatical Revolution* (which makes the former 8th. to be now the 16th. Century. The beginning of which makes the World five Thousand six Hundred years old: As the *sixt climacterical Conjunction* turn'd the *Empire* from *Rome* to *Germany* in the 8th. Century. So this 7th. may both turn it and burn it (with the *House of Austria* and the *Pope of Rome*) out of the World. As the 8th. Cent. gave a little Rest or Sabbath to the reformed Religion, which hath been miraculously Rested, though Arrested by the malice of *Rome* both before and since *Charls the 5th.* but this 16th. or last may be a Sabbath of Sabbaths, and proclaim a Jubilee of Triumph. To apply this General Discourse particularly to our present purpose, as also to obviate Objections, some Observations (both *Astrological* and *Theological*) may be here usefully added.

(1st.) *Astrological*, (1) observe in the General there is no Arrival at perfection in *Astronomy*, the best Artists have erred, even in their best works, *Humanum est errare*, the best Astronomer may say with the Man in *Terence*, *Homo sum, Humanum à me nil alienum puto*. Men, as Men, yea the best of Men may mistake: The very Masters and chief Luminaries in the Astronomical orb (such as *Mercator*, *Magninus*, *Morinus* of *France*, *Lord of Knudstrobe*, *Andrew Argol* of *Padua*, learned *Hecker* and *Kepler* himself) are all found faulty, and in some things committing Errours, especially in the places of the slowest paced Planets as are *Saturn* and *Jupiter*: None agree in all points, nor is it one man, or one Age, that can set these Differences to the Rights: as *Mr. Gadbury* ingenuously acknowledgeth in his Epistle to the Reader both before his 10 y. and his 20. y. *Ephemerides* (2) ob-

serve

serve in particular, neither do astronomers Agree among themselves in Assigning the Time of this 7th. *Clymafterical Conjunction* in our 16th Century, but have differing sentiments about it. *Alsted* (that *aliquis in omnibus, Universally* learned in all *University Learning*) says, that it happened in the Year 1603. December 24. ('tis 14. in another place) at Noon in *Sagittary*, *Encycloped* pag. 1105. 1106. and 1215. 1216. and 1285. 1286. in the first of which places, he calls it the 8th. *Conjunction* since the *Creation* (Reckoning the first Inclusive at the Beginning of the World) as it shadow'd out not only the *Christian Sabbath* which is on the 8th. Day or first Day after the 7th. (on the 8th. Day was *Circumcision* celebrated, and the *Psalms* on *Shemsniths* or *Eights*) but also that *Sab. of Sabbaths*, the *Millennium Sab.* to be Vsher'd in thereby: Yet in his second place quoted, He calls it, but the 7th. *Conjunction* pag. 1216. where the first at the *Creation* is exclusive, and not Reckon'd in the Number, to Represent it more purely *Sabbatical* in the 7th Number. In his Third place He adds, that this 7th *Revolution* portends not only great and Universal Commotions (in *Church and State*) but also some glorious Reformatiōns, which (he saith) cannot be accomplished without great Concussions in *Kingdoms and Countreys*. But Engl. prophetick *Merlin* contradicts this, not only in its *Computation*, as to time, (affirming it to be on *Decemb. 7th & at the 7th. hour 45. minutes* pag. 22.) but also in its *Denomination*, as to name, for (saith He pag. 57.) that Conjunction may properly be called *Magna*, and was no other, but it had been Absurd to have call'd it *Maxima*, it was *Great*, but not the greatest, or *Clymafterical*, because it was not in *Aries* (which is the first of the *Zodiack* a Cardinal sign, &c.) but in *Sagittary*.

This is most certain, it must be one of those 3 sorts, Greatest, Middle or Meanest, either that sort of *Conjunctions* which returns not above once in 800. Years, or that of 200. Years, or that of every 20. Year, and this last is the more probable seeing we find that after the Conjunction in 1603. there was another after that 20. y. in 1623. another after that 20. y. in 1643. Another after that 20. y. in 1663. and now another after that 20. in this present year 1682. However The Author aforementioned doth well to call that in 1603. a *great Conjunction*, because it was attended with very great and most memorable matter, that *James King of Scotland* should become the *Mighty Monarch of England*, and of *Ireland* too, and that without either *Blood or Blows*; what was this but a setting up in effect (even by a Miracle) a *New Monarchy*, especially considering that *old Antipathy* betwixt *Scots and English*: That prudent Prince, brought peace not only to *England*, but also to *Europe*: yet in some sense, those

those other Succeeding *Conjunctions* (in the Interval of 20. y.) before named, may be called *great*, as well as that in 1603. in Respect of either some *great Good*, or some *great Evil* attending them: For as that in 1603. was attended with the Death of good *Queen Elizabeth*: So was that in 1623. with the Death of *King James*, and that in 1643. with civil uncivil Wars, and that in 1663. had both the dreadful Plague and Fire following it: And God knows what great Matters may also attend this present *Conjunction* in 1682. whereof more afterward: As to that common Notion, that *climacterical Conjunctions* (which be but 7 in all as above) must be in *Aries*, because it is the first of the Signs of the *Zodiack*, Chief and Cardinal, and under it the World (some say) was created, and therefore must be the chief *Epoche* of the mightiest Matters and Mutations in the World: Against this I must enter these Exceptions (1) who told *them* that the World was created under *Aries*, surely *Moses* (with all his Learning of the *Egyptians*) did not tell them so, nor *Abraham*, nor *Job* who both are reckoned up as skilful in *Astronomy*, 'tis therefore *gratis Dilectum*, and a being wise above what is written: (2) I find in the best Tables of Calculation (I can consult with) that the (*first*) *Conjunction* (Recorded therein) was in the 3d year of the World, and that in *Sagittary*. The (2d) was 23d y. from the Creation in *Leo*. The very Sign of our present *Conjunction*) and the (3d) in the 43. y. to be in *Aries* Then the (4th) in 63. y. in *Sagittary*, and the (5th) in 82. in *Leo*, just as it is now in our (82 reckoning by 20s (or thereabouts) betwixt that and this all along from the Beginning of the World to this year. (3) In the Tables of *Kepler* (the best in the World, improved by *Magnus*) the Sign *Leo* bids fairer for the place of *climacterical Conjunctions*, than *Aries*, seeing the first in the Tables (exclusive) was in *Leo*, A. M. 23. and the first Revolution of 800 y. (which is the periodical Motion of *Saturn* and *Jupiter*) after that falls in 817 y. of the World in *Leo* again, as the Tables tell us: If we reckon this (as well we may) for the first *climacterical Revolution*, then we find there again, the second to fall in 1611. in *Leo* too. As the first down from the Beginning to *Enochs* Time, for the second reaches to *Noahs* Days, and to that *universal Deluge*. The third to *Moses* in the y. 2406. and *Israels* Deliverance from *Egypt*, which was again in *Leo*. The fourth to the y. 3200. (as some say) to the *Medes Monarchy*, or (as others) to *Solomon*, and the *Kings of Israel*. Then also was the *Conjunction* of *Saturn* and *Jupiter* in *Leo* also. The fifth to y. 4034. the Time of *Christs Resurrection*, and in the 34. of *Christ* these 2. Planets met again in *Leo*, as Representing, that the *Lion of the Tribe of Judah* had then conquered *Death*, the *Grave* and *Hell*, who soon after Ascend-

ed into Heaven. The *sixth* to 829. y. after *Christ*, the Time of *Charles the Great*, whose Offspring possess'd the Imperial Throne for an 112. years, *Pareus* Medul. Hist. Eccles. pag. 260. and that Time also had a *Conjunction in Leo* of the 2 *superior Planets*: The *seventh* (and possibly the last) brings us down to the 16th Century, wherein we find no Conjunction of *Saturn* and *Jupiter* in *Leo* till we come to 1682. therefore may we more probably conjecture that this 7th *Conjunction* present in *Leo* hath some secret Mystery of *Sabbatism* in it, and promiseth something (in its signature) of more singular Moment to this World, than any of its Antecedents. (4) *Astronomers* do grant, that when the 2 *superior Planets* do pass out of the watery *Trigon*, and have their Meeting in the *Fiery* (be it in *Leo*, *Sagittary*, or *Aries* in which soever their *Conjunction* is) 'tis a great *Conjunction*, and portends great Mutations, not only because these 2 *Interchanged Triplicities* are contrary as *Fire* and *Water*, but also their Abode in one *Trigon* is about 200. y. And if usually 7. y. (the Term of *Mans Life* in Law) bring Changes, what may 20. y. (their *least Conjunction*, and about 3 *Mens Lives*) do; much more may 200. Y. (the Time of their *Mean*) but most of all the 800. Y. which is their *Climacterical Meeting*: *New Empires &c.* may well arise in that Time. (5) *Spinus* Physician to the Duke of *Padua*, who wrote *Catastrophe Mundi*. 1625. y. and Englished by Squire *Ashmole*., saith pag. 24. that of all the 3 Signs in the *fiery Trigon*, *Aries* is the weakest, then must it follow that *Leo* is stronger: And at this Time especially considering, (6) This present *Conjunction* in *Leo* comes Notably corroborated in 3. Respects. (1) it is attended with 2 frightful *Comets* (the first esp. the like whereof hath not been this 800. y.) as seal'd up in its significancy with a double Signet, or Seal Royal. *Alsted* &c. affirm, that such Conjunctions, so seal'd, are most significant: (2) their *Conjunction* is near *Cor. Leonis*, (a Royal and Courageous creature, whose Heart is the Seat of his Courage) which must add to its significancy, seeing those 2 greatest Planets go into this *Royal sign* and so near the *Heart* of it, entering there (as it were) into a deep Consult and there confronting the *Sun*: (3) That *Mars* should meet first *Jupiter* upon the 7th of this last *September*, and *Saturn* upon the 12th to strengthen them both with his conjoined Rays, as both pass'd along in Tendency towards this their *Great Conjunction* all these Meetings are in the same Sign of *Leo*, though now *Mars* be going off from *candâ Leonis*, as dropping down from off the *Lions Tail* into the Sign *Virgo*; wishing them (as it were) an *Happy Meeting*, which (no doubt) will be so according to Rules of Art, for *Jupiter*, having the higher Elevation, and being above *Saturn* as yet, must correct *Saturns* Malignity.

Halys.

Italy's comment on *Ptolomy* 63. *Aphorism*; beside, both *Jupiter* and *Saturn* are oriental and so is *Mars*, which is a Situation judg'd the least obnoxious, *Saturn* (say Artists) makes Plots, but *Jupiter* (above him) spoils them: both the *Two* and *Mars* are occidental to the Sun, and therefore (saith) *Almansor* propos. 30.) They must give good at the latter End, though the way to that End may be rough and rugged enough, esp. to the Northern Regions, they being all so nigh to the Tropick of Cancer, (their Diurnal Ark, (or March) in our Horizon pouring down their Influences for about 15 Hours) and both *Saturn* and *Mars* being (what Star soever they are joined with) so mischievous to Mankind: What their 2d Conjunction on January 30 in the Y. (83 and their 3d Conjunction again upon May the 2d in the same next Year 83. (all Three in *Leo* though in 2 distinct Years immediately succeeding each other, and all 3 in the Compass of 8 Months, which is far short of the distance of 20. years, (for this great Conjunction consists of all these 3 Meetings, that a 3 fold Cord may not easily be broken; Whereas, as is above said, their least Conjunction hath the Interspace of 20 years) may conduce hereunto, time will best declare, for Truth is the Daughter of Time: Considering also, that the Sun will lose its light so soon after this first Conjunction October the 9 (82 & so little before their second in January 30. in (83; for in the same Year and Month upon the 17th Day of January in the Y. 83. that great Luminary will be Eclips'd, and 9 Digits darkened in *Aquarius*, about 3 a clock in the Afternoon, much more might be added here, but *sat verbum sapienti &c.* I have duly and daily observ'd the Motion of these 2 great Planets (every clear Morning) since they came nigh each other, and do wonder that they should be so swift in their Motion (*Saturn* running 2 Millions 376 Thousand 261 Miles in an Hour, and 3964 Miles in one Minute, and *Jupiter* running 898 Thousand 700 Miles in one Hour, and 14 Thousand 9 Hundred 78 Miles in one Minute) yet are so slow in their Meeting: For I find *Saturn* requires 12 Days in his Diurnal motion to go this one single Degree in *Leo*, and *Jupiter* requires 7 days for the same, before they can come through the 18th Degree of *Leo* to conjoin in the 19th, distant only 2 Minutes (whereof there be 60 in every Degree) on the 9th of 8ber (82, then on the 10th Day *Saturn* marches off 6 Minutes and *Jupiter* 8 from their so near Application: It must be considered also, that the proper Motion of these 2 Planets (as of all the other 5.) is from West to East upon the Pole of the Zodiac (though the *primum mobile* or upper Heaven hurry them upon the Northern & Southern Poles from East to West) as plainly appeareth in the Motion of the Moon (one of the Planets) which at her Change is setting West, every Night

falls backward, and backward towards the *East*, till at her Full she Riset in the *East*, in about 15. Days.

2ly, *Theological*, that It may (1) appear This *Discourse* is not *Chaldaization* or the folly of the *Chaldees*, so much condemned in Scripture; for *Astronomy* and *Astrology* must not be confounded as too generally they are: That the *Stars* have a 3 fold Excellency (*light, Motion and Influence*) is granted by all that are Judiciously Learned: All the Controversy is about the last: Concerning their *Influence*, there be 3 Opinions (1) in excess (2) in Defect, and the (3) in the middle between both: The 2 former extremes are offensive, but the 3d is inoffensive, (1) Those in the Excess were the *Chaldeans, Arabians, Egyptians, Stoicks*, and many *Jews*, yea and *Gentiles* too both *Heathen* and *Christian*, who Account the Heavens to be a *Book*, wherein the Fates of All are written, and who make their *Schemes* and *Horoscopes* from thence as Creditable as the *Gospel* (2) Those in the Defect are such as Censure all sorts of Astronomical prognosticks for Tables and Foole-ries. To say, Heavenly bodies do produce no effects by their powerful Influence, is to Deny both *Scripture* and *Experience*: They both offend in Contrary Extremes in saying, that the Stars either do all things, or that they do nothing: therefore (3) The middle way betwixt these two Extremes must be most Approved.

In Medio tutissimus Ibis.

Eclipses may certainly and changes of Times may probably be prognosticated: *Job* was Undoubtedly a great *Astronomer*, yet a good man and Holy in his *Astronomy*, knowing *Arcturus, Orion, the Pleiades* and the *Chambers* of the *South*. *Job* 9. 9. Yea and the *Dragon* (whose nodes have all the *Eclipses*, and Seated betwixt the 2 Bears, not far from the North-pole,) *Job* 26. 13. and *God* (himself) Discourseth with *Job* as with one Conversant in that study, *Job* 38, 31, 32, 33. Where the Lord Asserts an Influence in the Stars, and that Irresistible as to Man, *Job* cannot bind it up or loose it out and let it go, the power of Binding and loosing pertaineth to the all powerful *God*, who is the sole Guide and Governor of them, and who hath placed a *Dominion* in them over all Elementary bodies: which is expressly mentioned in these words [*canst thou set the Dominion of them on the Earth*] *Job* 38, 33. *God* hath put a Power into the Stars to Rule the 4 Seasons of the year &c. This is call'd [*The Powers of Heaven*] 3 Times Recorded by *Christ* himself *Matth.* 24. 29. *Mark* 13. 25. and *Luke* 21. 26. and surely those powers cannot be Insignificant, *Deus & Natura, nil faciunt frustra*. *God* and *Nature* make nothing in Vain. They have then a Power, Dominion,

or.

or Influence, which no mortal men (though never so many, or mighty) can either binder or hasten: Thus Amos also that *Heardsmen* and *Summer-fruit-gatherer* (neither a *Prophet*, nor the *Son of a Prophet*) Amos 7. 14 yet) was a most notable *Astronomer* discoursing notably upon the *Stars* *Chimab* and *Chefil*] 2 years before the *Noted Earthquake*. Amos 1. 1. and 5. 8. as likewise upon the *Spheres*, those 3 *Stories* of *Heaven* one above another, before the *Famine of the Word*. Amos 9. 6. and 8. 11. yea and *Hosea* brings in God Reckoning the *Heavens* to be next in power (the next *Vessel of Mercy*) to Himself. Hof. 2. 21. where the *Prophet* sets down a *Concatenation of Causes* concerning *Divine providence*, which the *Wizzards* of this *World*, either *denye* or *deride*; Lastly *Moses* (when He blesteth *Israel* as their *Civil Father*, as *Jacob*, their *natural Father* had done before Him, Gen. 49.) Declares therein How the *precious things of the Heavens* do bring forth the *precious Things of the Earth*, Dent. 33. 13, 14, 15. So that *Stars* are not set and seated in the *Heavens* [*ornatus gratia*] merely for *Ornaments* sake (as *Baldwin* in *Cases of Conscience* p. 780. excellently *Demonstrates*) They are not only for *Garnishing* the *Under-Ceiling* and *stately Vault* above our *Heads* (as *Job* says, Job 26. 13. but *Moses* intimates, that they are the *Treasuries of God*) having *Treasure*, laid up in them, the *Stars* are Gods *Store-houses* out of which He scatters his *precious things* from his *Heaven* upon the *Earth*, saying [The Lord shall open to thee his good Treasure] Dent. 28. 12. Every *Star* (saith one) is as a *purse of Gold*, out of which *God* casts down *Riches*, that *Good Men* gather up by *Honest means*, but the *Evil* scramble for by *fraud*, or by *Force*: that the *Stars* be *Signs* all do grant, and in some sense, *Causes*: That they be *Signs*, is grounded upon Gen. 1. 14. [Let them be for Signs] yet some do narrow that word, saying, they are only *Signs of Night and Day*, if so, then the *Sun* and *Moon* had been enough to signify both these, so all the Rest (of the *Thousands* and of the *Millions*) be altogether superfluous, Frustra sit per plura quod fieri potest per pauciora, what need many, where two will do, 'tis against *Common sense* as well as *express Scripture* to deny that those *Celestial Bodies* are not *Signs of Times* and *Seasons* also, as of *Summer* and *Winter*, Gen. 8. 22. of *Weather* &c. yea Learned and solid *Pareus* on Gen 1. 14. Excellently *Argues*, that the *Stars* could not be call'd *Signs* unless They did signify something, and that something (He saith) is, to warn mortals of may Matters such as be (1) *Natural* (2) *Civil* (3) *Spiritual*, and He Approves of that

& Verse of *Aratus*.

'Αστρος Ἀστρονομίας ἐστὶν χυμὸς οὐρανίου.

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The Stars signify to men what matters are *forgerd* or *framed* for them: As (1) *Natural Signs* they be, of *Heat, Cold, Dryness* and *Moisture* &c. (2) *Civil*. the Sailor must Hoise up his Sails (as the Word *pleiades* signifies) when those 7 Sisters bring in the Spring with their *sweet Influences*. So for setting, sowing &c. (3) *Spiritual*, their Aspects, and Passions (*saieth he*) are Signs of *spiritual Events* as both Scripture and Experience teach, such as *Eclipses, Comets* &c. For though these things have their Causes in Nature, yet do oft portend horrible Changes of publick Affairs, Seditions, Wars, Droughts, Inundations &c. for so much as (*He saith*) they either do naturally excite those sore Judgments, Through divine Pleasure, or do certainly assist the *Causes* thereof, therefore they do foreshew, and are Signs of Gods Displeasure, whereby Men are alarum'd to Repentance: Though the *Rainbow* have a Natural cause, (as the Reflection of the Sun-beams in an opposit watery Cloud) yet is it nevertheless a Sign of *Divine Clemency* (Gen. 9. 8.) for preserving the World: How much more must those preternatural Passions of the Planets be Signs of either Gods *Anger* or *Favor*. *Pareus* on Gen. pag. 34. Col. 1. 2. All this *He saith*, though in pag. 55. *He* shews himself no Friend to *Judiciary Astrology*; which *Dr. Willet* likewise declares to be repugnant to Reason as well as Scripture, and its practice (in *telling Fortunes* and *finding things lost* &c.) to be *Vain* and *Impious* in his 20th. Question Gen. 1. 14. My opinion is, *Astrology* in the General is lawful, provided it keep within its due Bounds, and pry not too far into Gods *Secrets* Deut. 29. 29. 'Tis only the allknowing God who can foretel future Events *Isa.* 41. 21. 22. 27. 1. *Eccles.* 8. 7. and 10. 14. &c. *Man knows not what shall be*, no nor the *Devil* (notwithstanding the *subtlety* and *Sagacity* of his Angelical nature, together with his *long Experience*) to help *Man*, therefore all his Oracles *He* deliver'd in ambiguous Terms, that he might save his Credit when deceiv'd. All *Apollo's* Oracles were made by *Astrology* *saieth Ensebins. De preparat. Evang.* 1b. 6. cap. 1. with *lib. 5. cap. 10.* And they were not only directed by the Aspect of Stars, but also ministred by Familiar Spirits. Yet the *starry Heaven* is a *sacred Alphabet*, wherein the *Wisdom, Power, Justice* and *Mercy* of God are *Lined out* to us, these all be written legibly, yea Palpably (as the word *Act* 17. 27. signifies) in the Brows of the Firmament; hence *Clemens Alex.* Calls it the first *Bible* God made for Mans instruction; 'tis one of the 3 leaves of the *Book of Nature* which every mortal should read and consider. Thus *David* d.d. *He read it*. because it declared the *Glorie* of God. *Pf.* 19. 1. yea every *Line* of that leaf, he knew how far reached the length of those lines, what *David* calls a *line*, *Paul* calls a *Voice*, *Rom.* 10. 18. quoted from *Pf.* 19. 4.

reading

Reading Divinity-Lectures to all the Inhabitants of the Earth, that they may make a serious contemplation of them; and *David* considered as well as *Read* it. *Pf.* 8, 3. All men as well as *He*, should be much in this *Consideration*, this Appears, because (1) herein lays the Difference betwixt *Men* and *Beasts*; which cannot *consider* any thing (2) The bolt upright figure of *mans* Body doth admonish him hereof,

The Heathen Poet *Ovid* could say thus,
Os Homini sublime dedit, cælumq; videre
passit, & erectos ad sidera tollere vultus.

God with a lofty look did man Indue
 Commanding him the Heavens and Stars to View.

(3) We are taught this duty by the *fift* *Muscle*, which God hath given to *mans* Eye (whereas other Creatures have but *four*;) for drawing it upward, *ut ejus Auxilio Cælum Intueremur*, saith the *Anatomist*, that by the help thereof we might Contemplate and Consider the Heavens: some *Heathens* (to the Shame of some *Christians*) have said, they were therefore Born, that they might *Contemplate the Heavens*: Alas, many make more Delightful Contemplations upon *Lumps* of Earth, than upon the *Lamps of Heaven*, as *Duke de Alva*, have so much business on Earth, that they have no Time to Look up to Heaven: let us consider them, & cry with *David*. *Lord what is man &c.* *Pf.* 8, 3, 4. in looking up, we behold every Star Twinkling at us and (as it were) Beckoning to us to Remember our Creator *Eccles.* 12, 1. 'Tis not presumption but Duty to Read the Face of the Firmament, *Matth.* 16, 2. *Luke* 12, 56. *1 Kings* 18, 43, 44. Read this Leaf while it is *Expansum*, an open Leaf, for it must be Rolled up and Folded together as a Scroll. *Isa.* 34, 4. and *Rev.* 6, 14. yet rest not in Reading this *Book of nature*, that only Declares *Creation-Love*, 'Tis the *Book* of *Scripture* in which *Redemption-love* is Discover'd, we are no where bid to search in the former (as in the latter. *John* 5, 39.) for Eternal life: 'Tis said, *Ubi desinit Philosophus, ibi incipit Theologus*: So where *Nature* Ends, and can go no further, there the *Scripture* begins, and giveth more grace *1 Jam.* 4, 6. *1 Is.* 19, 1, 2, 7, 8.

(2) But the grand Question is, though *Stars* be Signs, whether they be also *Causes*, seeing *Moses* calls them *Signs* *Gen.* 1, 14, but never *causes*. *S. A. Baldwin* saith, Stars do incline & irritate, but do not necessitate. p. 780 *Caf. Consc. & Amesius* calls them *common causes*, *Caf. Consc.* p. 194 *Alfred* styles them *Causa adjuvantes* *ibid.* as if they were *Auxiliaries*, the soundest Divinity saith, they are *general Causes* only, but not *sp. ci.* so nothing can

can be infallibly foretold from their positions. *Moses* did call them *Signs*, not *Causes* to prevent Idolatry, much less did *He* call them *Prophets*, as if they could predict future Events with any certainty: Hence *Spineus* candidly confesses that *Astrologers* can but conjecture, none but those inspired by *God* can foretel, (as *Amos* 3. 7.) *Catastrophe Mundi*, page 11. 12. The same say, *Kepler*, *Tycho*, *Alsted*, &c. *Kepler* makes a more modest Observation than *Cardan*; saying, the wise Men who were led by a signal Star out of the East, might by the Rules of their own Astrological Art make some Conjectures of an Eminent Event, and of the Birth of a mighty Monarch, because (saith he) that Comet (as he calls it) appeared at the very Time, when there was the fifth Climacterical Conjunction of the 2 superior Planets, (*Saturn* and *Jupiter*) in the fiery Trigon: Yea the Head Masters of that Mystery do grant, that though the various Positions of the Stars have great Effects upon sublunary Bodies, yet peremptorily to assign them is Presumption, for the Efficacy of the Stars above our Heads, and their Specifick virtues cannot be so well known to us as may be that of Herbs, which we can take in our Hands and do tread upon with our Feet, and therefore, long Experience of such and such Effects following Comets and Conjunctions, do teach more and better than all Astrological Rules, Maxims or Aphorisms: Indeed Sir *Christopher Heydon* steps a little farther, saying, that their Effects be by long Experience certainly known, though the Causes be unknown, and cannot be demonstrated. I must confess, this Assertion holds true in some other Cases more familiar to Man, and such whose Causes and Effects are (each of them equally) more nearly conversant with us, than are Celestial Causes and Terrestrial Effects; as for Instance, it hath been my own many Times Experiment, how Harmony in Musick (upon musical, well tuned & stringed Instruments) will strangely & strongly Affect even at some considerable Distance: As thus, hang a little crooked Straw upon the Base or Remotest string upon your Base-Vial, Lute, or Harp, make the treble String either Unisons, Diapasons, or Disdiapasons (that is, either Ones, Eights, or Sixteens, in which Notes do consist the highest Harmony in Musick) and your stroke upon the Treble (either stop'd or open to make those Harmonious Sounds aforesaid) will cause the Straw to cut Capers, and to Dance a Galliard, leaping Levalto's all along till at last it falleth down, which will not so much as move, no not, if it be placed upon the nearest string to the Straw (as I have often tryed) at any other Note: No Reason can be rendred for this, save only, 'tis from Harmony in Musick, which is like the poor Shift of the Philosopher when Non-plus'd with the Sympathys and Antipathys in Nature (both of Plants and Beasts)

Beasts his Retreat for a *Solvo* or *Salvo* is, 'tis an *occult Quality*, which is Tantamount, the great God hath posed me, *I know not the Reason*. The like is well known (as to the *Matter of Fact*) How Geometrical Symmetry in musical *Sounds* and *Voices*, will marvellously Affect the Heart of all that are not Melancholick, yet the manner of its Operation is hard to be Demonstrated: As it is not doubted, so neither must it be *Denied*, that those Celestial and Ætherial Stars do much *Affect* all Terrestrial and Elementary Bodies, (both *Plants*, *Beasts* and *Men* that are upon the *Earth*, and Subterranean *Metals* that are within the *Earth*) by those powerful Influences which the great Creator did Concreate them with, and placed in them otherwise, we had never heard of the *sweet Influences* of the *Pleiades* or 7. Stars, *Job* 38, 31. (those 7 *Sisters* or *Lovers* have an *Irresistible Influence* to produce the *Spring-flowers* &c.) nor ever have been call'd upon to *pay our Tribute of praise* (upon our beholding the *Garnished Heavens*) to the great Creator of them for *mans good*, as we are *Psalms* 136, 7, 8, 9. with ver. 1. (seeing they *Thrust forth out of the Earth so many precious Creature-comforts* for us. *Dent.* 33, 14.) nor ever have heard how the *Stars fought in their Course against Sisera* *Judg.* 5, 20. The Stars are call'd the *Host of Heaven*, *Psal.* 33, 6. (and in many more Scriptures) where the *Psalmist* makes the first mention of *this Host*, as the most glorious part of Creation-work; and how did this *Host fight against Sisera*: Much like so many *Soldiers* that observed both *Rank* and *File*, or rather like so many *Regiments*, God (their *generalissimo*) call'd forth now one Regiment and then Another, drawing up their extraordinary *Influences* to Confound his and his Peoples Enemies therewithal: Some take these Stars *Metaphorically* for *Angels* as 2. *Maccab.* 10, 29. and 11, 8. but the *literal sense* is more proper, for God made those [*Hachoghabim mimmisloham*] Stars from their stations to stir up storms (according to their Natural Influence) and to Dash *Hailestones*, *Lightning*, and *Thunderbolts* in the faces of the *Cursed Canaanites*, as *Josephus* saith *Antiquit.* lib. 5. chap. 6. Those Stars could more easily, more strongly, and more Hittingly cast their malignant Darts or *Rays* from their *High Stations* (as *Misloah* signifies) Downward upon those foes below (than can possibly be cast from below upward for Killing work) Esp. God Directing these Darts to Hitt their appointed marks, Notwithstanding all this, we may not place the Stars in Gods stead, as to Ascribe to them a Supreme Dominion.

Indeed these *Superior bodies* have (expressly) *Job* 38, 33. a power or Dominion over our *Inferior*, unto which we are *Subject* and must *Submit*, yet is it only a Ministerial power, a *Dominion* subordinate to the Appointment of God: He may use their *Ministry* Respecting the

mighty matters of this lower World (as *He* did against *Sisera*) yet may we not say, that the *lives* and *Fortunes* of *Men*, the *Fates* and *Changes* of *States* Depend wholly upon the *Stars*, and may be foretold by the *Temper*, *figure*, *colour* and *Passure*, of the *Planets*. This is a Divination Condemned by the Word of God. *Deut.* 18, 10. *Isa.* 47, 13. &c. and 'tis a putting the *Stars* in Gods stead; whereas All created beings (yea the very *Planets* themselves) are in the hand of God. Indeed *Plato* in *Timaeo*, calls the *Stars* Gods, such as the *blind Gentiles*, and some *Blockish Jews* made so, not only in observing them (which all ought to do) but also in Adoring them 2. *Chron.* 33, 3. *Jerem.* 44, 17. &c. contrary to *Deut.* 4, 19. &c. I could wish that the names of those *Planets* were Reformed from those of *Saturn*, *Jupiter*, *Mars*, *Mercury*, &c. Seeing all these were Names of the *Heathen Gods*, which should be spetted out of *Christians* Mouthes with utmost Detestation, *Exod.* 23, 13. *Psal.* 16, 4 and *Hos.* 2, 17. Hereupon the *Primitive Christians* did dislike those names that *Mercurius Trismegistus* had given to the Days of the week, such as *Dies Saturni*, *Jovis*, *Martis* and *Veneris* &c. Desiring to shun all *Semblances* of *Idolatry*, and fearing to countenance those *Heathenish Dunghil Deities*: Reverend *Beza* saith, he had rather still Retain the Hebrew Names, [*Has*, *Chesil*, and *Chimah*], than call them *Antaurus*, *Orion* and the *Pleiades*, which have beenn so much Abused with the obscene Fables of profane Poets: I am Constrained to call those *Planets* by their common *Heathenish Names* for Distinction sake and by way of Recital, as *Baal Rom.* 11, 4 and *Cassio* and *Pollux*, *Acts* 28, 11. are mentioned by the Apostle, *non Honoris gratia*, sed tantum *Recitative*, not to pay them any Honor, but in the way of an History only, in being there an Historical Relation. *Gualtherus* hath an Excellent Note upon *Zeph.* 1, 5. &c. [them that Worship the Host of Heaven upon the House-top.] saying, let those that profess *Judiciary Astrology* observe this, they worship the *Stars* no less than did the *Heathens* of old, and do openly bring in *Heathenism* again, while (first) they call the *Stars* by the Names of those *Heathenish Deities*, which ought to be Abolish'd; as above: (2dly.) they put the Event of all things in subjection to those *Stars*, yea even of *Man* himself, as touching all his *Manners* and *Fortunes* which (as the Scriptures Affirm) do Depend upon the Eternal Providence of God Alone. I add a (3d) to *Gualter*, their putting the Government of the World under 7 Planetary Angels, giving names and Times of Government to them Unscripturally. This is Intolerable Impiety, and they that fall into it, shall not escape the Just Judgment of God.

Judgment of God, Great *Augustine* calls this no better than the *Doctrine* of Devils, saying this kind of *Divination* was of the *Devils* Teaching: *De Civit. Dei*. lib. 5. cap. 1. pag. 70. par. 2da. Yet in propriety of Speech, that is not *Divination* which speaks from *Signs* and *Causes*, but from *Impulses* and *Inspiration* *Beza* Ep. 29. now to propose the *Planets* as both *Signs* and *Causes* not only of *Natural*, but also of *Voluntary* things (without any Respect either to the *Free-Will* of *Man* or to the *Free-Grace* of *God*) Reducing All under a *Fatal Necessity* and *Determinations* of *Planets*, This must needs be both great Folly, and gross Idolatry. No Doubt, but the *Planets* have a mighty power over the *Bodies* of *Men*, yet tis wicked to say that the *Soul* also is subject to *Stars*, and though they may have some Influence upon the passions and Affections of the *Soul*, which do naturally Arise from the Temper of the *Body*, yet can they not *Incline*, much less *Inforce* the *Will* of *Man*; but least of all the *Will* of *God*, and therefore cannot afford any *Certain Divination*: Besides, the *Planets* are but Universal and Remote *Causes* (at the most) and there be other more near, and more particular causes Intervening which may (having a power of their own) either *Resist* or *Remit* that force descending down from the *Stars*.

This probably may be the True Reason, why the very *Conjecturers* themselves do so much disagree among themselves in their own *Conjectures*.

Supposè *Pythagoras* and *Plato's* Notion hold True, that the Motion of the Celestial Spheres (call'd *Motus Trepidationis*, a Trembling Motion) makes a most Melodious Musick, and suppose that *Musick* (being *Celestial*) should make a greater Impression upon the minds of *Men* (though they hear it not by a Virtual Contact, than any *Terrestrial* Musick (as is aforesaid) can do) yet this occult *Quality* (as to the matter of its effects, as well as to the manner of its Operation) cannot Afford any better than an occult or obscure *Divination* from the obscurity both of the *Causa* and of the *Causatum*: which have the same Quality: Now if the Devil himself can foretel nothing but such as are [in *causis cognitis operantibus*] in their *Causes* both known, and in their very working too, much less can any *Mortal Man* (far short of his *Subility*, *sagacity* and *experience*) Declare *moral matters* long before there is any working in their natural Causes by Astrological Rules, such predictions must needs be *Uncertain*, *Vain*, if not *false*, yea sometime *Blasphemous*. There be some such predictions, we would have gladly prove true [quod Volumus, facile credimus] as this, That

Mars never leaves *Leo* and goes into *Virgo*, but then the Enemies of the Protestants go down &c. on the contrary that of *Camden*, that *Saturn* never passes through *Leo* but he leaves a plague upon this City of *London*: *God forbid it.*

To conclude then with (not peremptory Conclusions, but) some probable Conjectures partly *Astrolog.* and partly *Theolog.* (1) give me leave to say with *Nunius* propheticus. Page 35 my Nature hath hitherto abhorr'd *predistling Events by the Stars*, yet seeing the Congress (or *Conjunction*) of the 2 *Superior Planets* have an *Iliad of Evils* mostly attending them (to fall some where) so must portend great Matters, yet it is beyond the Knowledge of Man to make any positive Prediction from them upon whom it will fall, or precisely when that *Great Sabbath*, or Time of Rest shall come upon the Earth: He reckons many Reverend men (some that lived while the *Bloud of Christ* was yet warm) who taught freely and fully (of this *Golden Age*, or *great Sabbath* to come) with the *Applause* of all, and contradiction of none &c. Which *future Felicity* of Gods Servants upon Earth may well be portended by this 7th, *Sabbatical* and *Climacterical Conjunction*: (2) concerning the precise point of Time when this *Day of Refreshing*. Acts 3, 19. and of the *Resurrection of all things* v. 21 shall be, no mortal Man can determine; indeed, so many Men, so many Minds, One Author assigns this Year, Another that, a third differs in his Account from both: And (in truth) such is the *Uncertainty* of *Chronology*, that it is impracticable if not impossible to fix any Certainty herein: The Computation of Time from the *Creation to Christ* is made in that Variety, that *Alsted* reckons up about 24 several Accounts and Conjectures thereof in his *Encyclopadia*. Page 2993. Now if there were so much *Uncertainty* in that *Chronology before Christ* (wherein the Records of the *Old Testament* run all along as a Thread for Guidance in that Labyrinth) how much more since *Christ*, which hath not a *Scripture-Chronicle* to direct us beyond the first Hundred years: And in the very first Century, there must be much Obscurity; for the *Pagans*, who were so Cruel, as to Kill the *Authors*, would not be so Kind, as to Keep their Books: See my Discovery of *Antichrist's Rise, Reign and Ruine*. pag. 147, 148, 149. &c. (3) Notwithstanding the Variety of Minds in stating this great Matter as to Time, yet all do agree vnanimously, and there is a Concurrence of Sentiments on all Hands, that this thrice happy and golden Age is now at hand, & the Nearer we may well suppose it, because the 7th Conjunction must be attended (as all the former 6 have been) with *Great Revolutions*: The great Champion of this *Sabbatical Doctrine* *Alsted* doth (confidently enough) determine the year of *Christ* 1694 (which is now about

about 12 y. hence) for the first Year of that *Triumphant State* or *Happy Jubilee* : And I cannot but wonder to find *Tristramus Spicinus*, *Cassiodorus* and *Tycho Brahe* all speaking of a new erected Kingdom about the Year 1700. (which is about 5 or 6 years beyond *Alsted's* Account) *In quo omnia Nuntii Unum Reguntur &c.* And betwixt this great Conjunction (renew'd again Jan. 30 and May 2d of the next year) and in that 17 Century I find not any other of these 2 Superior Planets (nor will be, till their 20 y. Return from this Meeting) only as great an Eclipse of the Sun I find March 29 in the y. 1693 (about *Alsted's* year aforementioned) as was that in the y. 1652. which then gave the Denomination of *Black Munday* accompanied with most *Black Effects* : (4) As to those that have put so much stress upon the y. 1666 (a year fatal to London, not to Rome that myssical Babylon) Time it self (the best Interpreter of dark Mysteries) hath confuted : That was before this Great Conjunction (though not before a Great Comet in the y. (64) unless we reckon from *Christs* (not Birth ; but) *Ascension* (for then was made *Christs* Visible Conquest) which will be a fit Salvo for the aforesaid, as adding 34 y. more to 1666, betwixt *Christs* *Ascension* and *Descension* to Restore all things, which is not yet elaps'd, but falls upon the 17. Century. (5) there be others, who judge the Time uncertain, and certainly their Judgment (in my Judgment) is most certain : However this is a sovereign Cordial against all our intervening Cordoliums, that our Redemption draweth nigh Luke 21, 28. therefore are we bid to look up, and to lift up our Eyes on high upon those Heavenly Wonders (the Conjunctions and the Comets) Isa. 40, 26: And lift up your Heads &c. (as before) or [*exhilarate corda*] cheer up your Hearts, as that Luke 21, 28. is interpreted : or stretch forth your Necks (as *Amox-eg-doxia* Rom. 8. 19. signifies) which is either a Metaphor from Birds that thrust forth a long Neck out of a Cage, or else from Men that earnestly look and long for some special Friend a coming, as *Siferas* Mother did, looking out at a Window and crying [*why is his Charet so long in coming*] Judg. 5, 28. when ye see those things come to pass, saith Christ, that is, when ye behold these Signs, Prodigies, Eccleses &c. Then know your full and final Deliverance is not far off, see Rom. 8, 19, to 22: (6) Whereas this Intimation cuts the Worlds continuance (in statu quo) short of 6000 years, 'tis true, it seemeth to do so; The Hebrew Cabbalists do indeed observe, that in the first Verse of the Holy Bible there are six Alephs, who from thence conclude, that the World shall last six Thousand Years reckoning each Aleph (as it stands in Gen. 1. 1.) for a Thousand : Suitable to this (in point of Time) is that other Rabbinical Notion, that as *Solomon's* Temple

Temple was finished in the 3000 y. of the World; for the spiritual Temple shall be consummated in three Thousand more; According to this Tenure likewise, doth the known Prophecy of *Elias* (not the *Tisbite*, but a later Learned *Rabbi*) run in his Reckoning, *that* as there weree 2000 y. (*plus minus*) before the Law, and 2000 y. (more or less) under the Law: So there are to be 2000 y. also under the Gospel: Agreeable also to these 3 former Computations, is the Notion of comparing the six Thousand years of the Worlds Redemption (whereof the first four Thousand belong'd to the propheticall Office of Christ, and the last two Thousand to his Sacerdotal or Priestly) unto the six first Days of the Worlds Creation. Because both the Old and New Testament do testify, that a Thousand Years with God are, as one Day: *Psal.* 90. 4. and 2. *Pet.* 3. 8. As likewise because God promiseth to shew Mercy to a 1000 Generations; that is, (as some interpret it) for 7000 y. For as after the 6 Days came the Sabbath, so after the six Thousand comes the 7th or Sabbathical Millennium: And after the propheticall and priestly Offices be accomplished in the four and two Thousand (as aforesaid) then begins his Regal Office, wherein he takes to himself his great power and Reigns. *Revel.* 11, 15, 17. for which He hath been in long Expectation, *Hebr.* 10. 13. with 1, 13. and *Pf.* 110. 1. and 1. *Cor.* 15. 24. 25. this is his Kingly Office. (7) These aforesaid Divisions of Times are Indeed Fair and plausible; but as they are not Divine and Scriptural, (wanting a Warrant from the Spirits Inspiration) so there is (1) a *plus* and a *minus*, a more and a less Attending them; and if the two former periods, why not the latter: (2) Christ hath said that this latter period shall be shortened for the Elects sake, *Matth.* 24. 22. which words may have a special Relation to the world in general, as well as to Jerusalem in particular. (3) There is a German Doctor, who tells us, we have lost more in the Chronology of Time than Two Hundred years (4) Consider that *Tycho Brahe* calls the Former Epoches of great Revolutions Uneven ones, and why may not this last be so: (5) Remember how the Antients make 960. y. betwixt one Climacterical Conjunction and another, this will Advance &c. (6) So will a Reckoning from Christs Ascension, and not from his Birth: (7) This Planetary Revolution being the 7th we may expect the sooner a Restitution of all things All Sabbathick Circulations are Reputed as Rings of Gold, and the 7th is the Diamond and Sparkling Jewel of Daily, Monthly and Annual Revolutions. I shall therefore Conclude with this precious double 7th (both in the paragraph and

in the *Subdivision*) and with that old Hebrew prayer [*Bimera b Bejamenu*] let this 7th Millennium or *Blessed Jubilee* come quickly, and in our Day Before we be lodged in the silent Grave; even so, Come Lord Jesus, come quickly. So prayeth C. N.

Christopher Nease.

F I N I S.

P O S T - S C R I P T.

'Tis true when this *Sabbarick Jubilee* shall begin, no mortal man can determin the Hour, Day, Month, or Year, *Tacetur Scripturâ, Tacemus & nos*; where the *Scripture* hath not a Mouth to speak, we should not have a Tongue to ask: no man nor Angel knows when the Son of man will come to Restore all things, *Matth. 24, 36. Acts 3, 21.* The Truth is Certain, that it shall be, but the Time is Uncertain, when it will be: for the *Scripture* is silent upon a 2 fold account (1) to suppress our Curiosity; *eorum que scire, nec datur, nec fac est, Doctæ est Ignorantia* saith *Austin*: An Itch of knowing secrets, is a sort of madness saith *Calvin*, *Arcana Dei sunt Arca Dei*, a prying into Gods Secrets (which belong not to us *Deut. 29, 29.* may have the same measure with presumptuous prying into Gods Ark. *1 Sam. 6, 19.* and *Peter* gives the same charge against Curiosity, as against Theft or Murder, *1. Pet. 4, 15. Tu fuge cupiditatem tuam avaritiam tuam.* To be too pragmatical and Inquisitive after matters unrevealed, falls under a severe Reproof *Acts 1, 6, 7, 21. Judg. 13, 18.* God hath set us our Bounds (as *Exod 19, 12.*) His Revealed will, we must be wise to Sobriety, not above what is written. The 2d Account is, to oblige our Vigilancy, *Idè latet unus Dies, ut observetur omnes* saith *Austin*. Christ would not tell his Disciples the day or time of his Return (though he told them all that was expedient *John 14, 2, & 16, 7.* yet pronounces them 3 times Happy, that are always upon their watch, *Luke 12, 37, 38, 43.* so *Mark 13, 37.*

Nevertheless, we may safely say, this *Day of Redemption* Draweth nigh, and must now be at the very Door as may further be Demonstrated.

frated, as it is with the Microcosm or little World (*Man*) so 'tis with the Microcosm or great World: As Mans first Age is Infancy reckon'd from his Birth till he be 7 y. old: His 2d Age is Childhood from 7 to 14. His third is Adolescence or his stripling Age from 14 to 21. His fourth is his Youth from 21 to 35. His fifth is his middle Age or Fulness of Strength which lasts from 35 to about 50. (these 2 last are uneven Numbers, lasting longer in the Course of Nature, than the former 3 wherein Natural Vigor is shooting up in growth; as a plant till it come to its *Acme* or full Strength; then comes the sixth his old Age, wherein he declines daily and droops towards the Earth from whence he came, therefore is it call'd the evil Age Ecclef. 12, 1. (*senium & malum* are convertible Terms) because it is attended with manifold Maladys and Miserys, then he saith with Isaac [Behold now I am old and I know not the Day of my Death] Gen. 27, 2. and with Jacob [behold I dye, and the Time draweth nigh that I must dye] Gen. 47, 29. and 48, 21. and with Paul [I protest that I dye daily] 1. Cor. 15, 31. Even so it is with the great World whose Infancy was to Enoch the first Climacterical Conjunction, it's Childhood to Noah at the second, it's Adolescence to Moses at the third, it's Youth to Solomon &c. at the fourth; it's middle Age to Christ at the fifth, it's old Age brings in Charls the Great at the sixth: This is further illustrated thus, Paul the Apostle adjuſteth this Metaphor, not only comparing God to a great Householdier who disposeth of Times to his Family the World (as the word *οικονομία* signifies) in which Dispensation, there is a Time of Tutorage, Pupilage and Pedagogy (which comprehends all those Times before Christ, whose coming in the Flesh He calls the Fulness of Time twice over. Gal. 4. 1, 2, 3, 4. and Eph. 1, 10. that is, the full grown Age of the World and of the Church in the World to be freed from Wardship &c. And the same Apostle calls the Times afterwards the Ends of the World. 1. Cor. 10, 11. which can signify no other than its old Age, the very Lees and Dregs of Time: So the same Apostle calls them the last (and therefore the worst) Days. 2. Tim. 3, 3. and the Lord is at Hand. Phil. 4, 5. the Author to the Hebrews calls them also the last Days Hebr. 1, 2. and the End of the World. Hebr. 9, 26. and the Apostle James saith the Coming of the Lord draws nigh, and the Judge is standing at the Door. I am 5, 7, 8, 9. and the Apostle Peter saith, the End of all things is at Hand. 1. Pet. 4, 7. and 2. Pet. 3, 3. and John the Apostle saith expressly, it is the last Time, and we know it is the last Time. 1. John 2, 18. and He further addeth, yet a little while, and Christ will come quickly. Revel. 1, 7. and 3, 11. and 22, 7, 12, 20. So that all the Apostles seem to expect then the End of the World, and Paul points to his own Body, when he said [this Corruptible shall put on Incorruption &c.] 1. Cor.

1 Cor. 15, 53. and expected by the coming of Christ, to be *Changed* rather than to *Dye*, 1 *Thess.* 4. 17. yet after, *other things* were Revealed to him, 2 *Thess.* 2, 2, 3. &c. And so to *John* likewise in his *Seal* and *Book-prophecy*, Wherein he discovers, 1. The *Fata Imperii*, 2. the *Fata Ecclesia* (as a *Seal* represents the *State*, and a *Book* the *Church*) All to be Accomplished before the End, or they might have Respect to the 3 Ages of the World (according to *Elias's* Distribution) 1. before 2. under the law, 3. under the Gospel, no *New Rule* or Revelation was to be expected after this *last*. Which they therefore call d the end of the World: However they had desired to know some *Signs of Christs coming* and of the *End of the World* *Matth.* 24, 3. Thinking verily that the World could not stand longer than the *Temple*, nor possibly out last it, as if it had been the *Atlas* and principal Pillar to support it: for *Solomon* had said (at its erecting and Dedication,) *I have surely built God an house to dwell in for ever.* 1 *Kin.* 8, 13. and 2 *Chron.* 6, 2. that is, so long as the World stands it shall stand, which was but conditional, Hence the Disciples jumble these 3 questions together 1. what be the Signs of the Temples Ruine, 2. of Christs second coming, and 3. of the End of the World. The Lord Answers all the Three, in declaring distinct Signs of *Jerusalems* Destruction, and promiscuously mixing them with the other, but in v. 30. He singles out a Sign of his own last and most glorious coming, which some suppose may be some Extraordinary Comet or Blazing Star, as his first Coming was by a Bright Star, that led the *Wise men* to *Bethlehem*: and if so many prodigys attended Christs passion, surely many more may attend his Return in Glory and the end of the World, many strange Commotions in Heaven, Earth and Sea, *Luke* 21, 25. and *Matth.* 24, 6, 7, 29. Houses usually give a great Crack when they are Ready to fall, and so will the Great House of the World, yet may there be some space betwixt the Sign and the thing signified, The end may be neer, but not yet, *Matth.* 24, 68, 33. *Luke* 21, 9. Therefore 'tis said [That day and hour knoweth no man *Matth.* 24 36. nor Angels, neither the Son, but the Father only, *Mark* 13, 32. Ordine videlicet sciendi a se, non ab alio. The Son knows it not (in his humble State) but from the Father, as he subsisteth and worketh from him, *John* 5, 19. &c. 20. Christ as man knew not all things at once but did grow in knowledge gradually, *Luke* 2, 52. till after his Ascension, 'tis said, God gave the Revelation of all things to Him *Revel.* 1, 1.

Yet some Men, yea good Men have made bold to pry into this forbidden Ark of this unknown Arcanum both among *Ancient* and *Modern* Writers as appeareth in *Bacheliers Chronology*, and in *Alfreds* also page 494. gathering the Coming of Christ from the Numerical Letters

tress of [*Iesus. Nataraus Rex Judaeorum*] the first Letters of which 4
 Words (to wit, J. N. R. L.) the Romanists still write upon the Top
 of their *Crucifixes*, and from the Numerals of [*videtur in quatuor trans-
 fixerunt*] They shall look on him whom they have pierced. Zech. 12. 10.
 The former pointing to y. of Grace 1532. and the latter to the y.
 1533. I may add, *Joachimus Abbas* pitch'd the End of the World
 upon the y. 1258. *Arnoldus de Killa nova* upon the y. 1345. *Michael
 Sripheius* upon St. *Lukes Day* in the y. 1533. *Cyprianus Leanitius*
 upon the y. 1583. *Johannes Regiomontanus* upon the y. 1588. (which
 was the year wherein the proud Spaniards would have brought a
 Doomday on England in *Elizabeths* Reign by whom God wrought
 a great Deliverance from it:) *Adelbertus Thermopidius* upon the y.
 1599. April the 3. &c. All which Childish Conjectures even of *Learn-
 ed men Time* it self the best Comment upon *Hidden, uncertain Mysteries*
 hath already given a severe Censure and Certain Confutation; no plau-
 sible Salvo's can be Administred to solve them from Lyes: Come we
 next to those that have given their Guesse upon this 16th Century
 (wherein this Climacterical Conjunction must fall by the Rules afore-
 said) and so forward to future Time. I find sundry good and Learned
 men, who fix the end of the World upon 1656 or 1657. y. and for
 proof they make use of that *Chronogram M V n Di. Conf Lagrat 10.* (whose
 Numeral Letters [MDCVII.] amounts to that year) further Alled-
 ging, that the Universal Destruction of the old World by the General
 Deluge happened about 1657 from the old Creation (when also there
 was a *Climacterical Conjunction*) so may it belikewise about 1657. y.
 from *Christs Resurr. tion* (which was a *New Creation*) as the Flood was
 so long from the old: And this opinion is farther confirmed with the
 words of *Christ* [as the Days of Noah were, so shall the Coming of the
 Son of Man be.] Math. 24. 37. which seem to intimate, that as there
 were so many years betwixt the Creation of the old World, and its 1st
Destruction by Water, so there should be as many years betwixt the
 Reparation of Mankind, (by *Christs Resurrection*) and the last *Destru-
 ction* of this *New World* by Fire, which will be the *Dissolution* of all old
 Things, and a *Restitution of New Heavens* and a *New Earth* &c. 2. Pet.
 3. 11, 12, 13. Acts. 3. 21. See *Selneccer. Pædag. Christ. part. 2. pag.
 374, 375.* and sundry *Neotericks* all concurring with this Conjecture
 reckoning from (not *Christs Birth*, as our common Computation is,
 but from) His Resurrection, as before, Which advances the Account
 to the 17th Century: Thus *Nich. Cusanus* pitch'd upon the y. 1700.
 yet *Cardan* upon 1800. and *Picus Mirandula* upon 1905. &c. others
 say, the World shall continue till all the Stars return to the same
 point

point from whence they took their Progress at the first, and where that was, who knows.

The *Dutch Divine Shalico* (whose Book is call'd a comfortable Discourse of Christs ad coming, translated by Mr. Thomas Rogers the Publisher of our 39 Articles) concurs with *Elias's* Notion of the Worlds lasting but 6000 y. and saith, *Orphus* Verse imports it.

'*Exili in jurem ueritatem* J. Hieron. *Ad Rom.*

That is, in the *sixt Age* or *Thousand* God will destroy the World, which not only *Philo* but *Caspar Peucerus* applauds: He makes *Enoch* a Figure of the last Time; the 7th Millennium, for as Death had Dominion over the six first Patriarchs, *Adam, Seth, Enos, Kenan, Mahal-liel* and *Jared* (who all dyed) but upon the 7th from *Adam, Enoch*, Death had no power: So Death shall have Dominion over Mankind for 600 y. but at the 7th, Death shall loose its Sling: This great Truth *Jude* hints at in *v. 14, 15*. saying *Enoch* the 7th from *Adam* foretold Christs last coming: This also *Elias* (call'd the 7th from *Adam* by *Computation*, as *Enoch* is by *Generation*) seems a Type here-of, for six Prophets (to wit, *Adam, Methuselah, Shem, Jacob, Amram* and *Abia's*) went before him, then was *Elias* the 7th, who was translated likewise, to shew that the 7th Millennium will bring the like Glory: Yet *He thinks* (Chap. 2 and 3) that Christ will come before the 6000 y. be expired. For (1st.) the *Sabbath* began at the Evening of the *sixt Day* before it was quite expired. (2ly) *Elias* (in *Talmud*) saith, some years shall be wanting, for Christ will hasten his coming because of wicked Iews (3ly) to omit his 4. *Esdras* 5, 45. &c. which admits of Exception, this agrees with Christs words, *Matth.* 24, 22. (4thly) never so many *Eclipses, Comets, Conjunctions* &c. for many Hundred y. past, which are Signs of Christ hastning to come, to which I add (5thly) Christ hath 6 Comings all express'd in Scripture) betwixt his first and last, as (1) after his *Resurrection*. (2) at *Pentecost*. (3) at *Jerusalem's* Ruin: (4) to the 7 Churches of *Asia* (5) in the 6 Seas (6) to destroy *Antichrist*: And (6ly) this Trebble great Conjunction may vssier in his last, being hard to paralel it, *Saturn* began his Direct Motion *March 23* (82 meets *Jupiter* *Octob. 9th* after begins *Retrogradation* *Nov. 20* (as *Jupiter* doth on 26) so they meet again on *Jan. 30* (83 and *Jupiter* begins his Direct Motion on *March 26*. (83. so they meet again on *May* the 24 83.) *Luther* on *Gen. 1* saith *oporiet ingenis lusum nos concedere, modo abest superstitio*, Mr. *Greenhill* takes this Liberty in his Fast Sermon (23 April; as a great Conjunction shew'd in Ruining of the old *Jerusalem*, so may this at Rearing of the New. All the

Comets and Conjunctions cannot be *Dumb Signs*, but warn us of *Good* or *Evil* according as we are. I saw *Mars* in *Conjunction* with the *Moon* on this 16 of 8ber. while the *Superior Planets* were in *theirs* hard by, & *Saturn* on the 18th got above *Jupiters* Perpendicular, yet not much varying their Distance. Upon this 19 of 8ber I observed, that *Jupiter* which was above *Saturn* in a Perpendicular line before, is now got under him a little oblique to the Right-hand; so hath made more than a *Semi-circular Motion* about him, though at a little farther Distance. There may be a *Mystery* in this Motion, especially if *Benign Jupiter* gain the *Upper-hand* of *Sullen Saturn* again: Suppose the worst, that the *last Bire of the Beast* be not yet over; but he shall once more *Tread under foot* the outer Court (as *Ep. Usher* saith) so more easily come at the *Witnesses* in the *Temple* to *slay them*, yet shall they have a *speedy Resurrection* and *Ascension* &c. Let therefore this 7th and last great *Conjunction* be reckon'd (if not a *Spectator*) at least a *spectator* of the 7th *Trumpet* and 7th *Vial*, which will as certainly destroy *Antichristianism* (yea and *Mahometanism* too) as sure as the 7th *Seal* hath destroyed the *Heathenism* of the *Roman Empire*, and so *Vther* in the *New Jerusalem*. The course of these Planets are call'd the *Clocks of Gods Eternal Councils*. Telling the *Times of greatest Remark*, as (1) of *Enoch's Translation* (2) *Noahs Flood*, (3) *Moses Deliverance*, (4) *Solomons Glory* (5) *Christs Redemption* (6) *Charls the Greats Greatness*, and (7) the *Lambs Marriage with the Bride*, oh that our *Redeemer* may be as a *Roe* skipping over Mountains to ruine the *Reprobate*, and reward the *Righteous*; Let not Men *fear*, where they should *Fear*. 2. Pet. 3. 3. &c.

F I N I S.

E R R A T A.

Page 21. line 12. Read 20 for 26. l. 34. R. fist for first p. 28. l. 16 for Tables, R. Fables p. 29. l. 40. R. many for may. l. last *Andp-* *oelot* for *Andpaoelot* *tenyulna* for *tenyulna* p. 32. l. 11. R. there for their, &c.

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